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ABSTRACT

The sessions of a seminar for training New York State leaders of recreational programs for the elderly, explored the possibilities for enriched programing, the development of supportive services, means for creating new center facilities, and possibilities for increased member-leader roles. Position papers examined blocks to communication as well as techniques in listening. Discussion on legislative developments included the Legislative Index Record in the area of property tax exemption, Medicare and Medicaid, and Social Security benefits. Other areas covered were: program ideas; folk dancing for senior citizens; the use of older volunteers in mental health institutions; and planning senior centers in housing and other facilities. (An appendix lists discussion leaders, resource persons, and consultants). (nl)

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TRAINING FOR NEW TRENDS

IN CLUBS AND CENTERS FOR OLDER PERSONS

TNT
#3

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PROCEEDINGS OF SEMINAR CONDUCTED AT
ITHACA COLLEGE, ITHACA, NEW YORK JUNE 6-8,1968

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The University of the State of New York
THE STATE EDUCATION DEPARTMENT
Bureau of Special Continuing Education
and the State Recreation Council for the Elderly
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PART I

INTRODUCTION TO SEMINAR

FOREWORD v

Warren C. Shaver, Chief, Bureau of Special Continuing Education, Division of Continuing Education, State Education Department

PURPOSES AND GOALS 2

Ollie A. Randall, Chairman, State Recreation Council for the Elderly; Vice-President, National Council on the Aging

PART II

POSITION PAPERS

BLOCKS TO COMMUNICATION 6

William Frank, Ph.D., Assistant Professor, New York State School of Industrial and Labor Relations, Cornell University

TECHNIQUES OF LISTENING 17

Sidney L. Miller, ACSW, Director, Group Work Services, Home and Hospital of the Daughters of Jacob, New York City; Faculty, School of Social Work, Adelphi University

PART III

SERVICES TO THE AGING

LEGISLATIVE DEVELOPMENTS 26

William Williford, Field Representative, State Office for the Aging, Albany

Part IV
PROGRAMMING

PROGRAM IDEAS 32

Mrs. Madge Sweeney, Women's Editor, "Lee Landis," National Association of Manufacturers

FOLK DANCING FOR SENIOR CITIZENS 34

Joe and Alice Nash, Dance Specialists, Department of Parks, New York City

Part V
NEW AVENUES FOR USE OF OLDER VOLUNTEERS IN PUBLIC SERVICE

USE OF OLDER VOLUNTEERS IN PUBLIC WELFARE 44

Mrs. Harriet H. Naylor, Director, Volunteer Services, State Department of Mental Hygiene

USE OF OLDER VOLUNTEERS IN MENTAL HEALTH INSTITUTIONS 53

Mrs. Ruth R. Sherwood, Senior Welfare Consultant on Volunteer Services, State Department of Social Services

Part VI

STATE LEADERSHIP COUNCIL AD HOC COMMITTEE REPORT 58

Mrs. Lucile Kinne, Director, Senior Citizens Activities, Town of Amherst, Snyder

Joseph Despres, President, New York Senior Centers, Inc., New York City

Part VII

PLANNING SENIOR CENTERS IN HOUSING AND OTHER FACILITIES

PLANNING SENIOR CENTERS IN PUBLIC HOUSING 62

Mrs. Miriam I. Chambers, Community Development Services, Housing and Urban Development, U.S. Department of Health, Education, and Welfare

PLANNING SENIOR CENTERS IN HOUSING FOR OLDER PEOPLE 68

Beverly Diamond, Special Housing Development Representative, State Division of Housing and Community Renewal

Part VIII

APPENDIX 78

FOREWORD

TNT–3, TRAINING FOR NEW TRENDS IN CLUBS AND CENTERS FOR OLDER PERSONS, the third annual seminar convened by the State Education Department and the State Recreation Council for the Elderly, was planned and structured to provide a meaningful training experience for leaders throughout the State. The concepts enunciated in the general sessions on "Communication as a Basis for Effective Human Relationships" were applicable to the diverse programs represented and were individualized in the seminar discussion groups.

These sessions explored possibilities for enriched programming, the development of supportive services, means for creating new center facilities, and possibilities for increased member-leader roles. They were designed to fulfill the objectives of the legislation governing State-aided recreation for the elderly, namely, to contribute to the social adjustment of the older person, to his physical well-being, to personal satisfactions, to a fuller use of leisure time, and to purposeful retirement living.

The substance and design for TNT–3 resulted from the efforts of a statewide planning committee. These Proceedings have been prepared at the urgent request of the participants of TNT–3 and for the benefit of those leaders throughout the State who were unable to participate.

Mrs. Henrietta F. Rabe, Associate in Education for Aging, Bureau of Special Continuing Education, served as Seminar Coordinator and was responsible for the preparation of these Proceedings.

Warren C. Shaver,
Chief, Bureau of Special
Continuing Education

PART I

INTRODUCTION TO SEMINAR

PURPOSES AND GOALS

Ollie A. Randall

It will be remembered by those who participated in TNT–2 that one of the goals enunciated was that of "creativity in relationships"— maintaining and renewing social ties with others in a "manner of relating to others which admits both of one's own uniqueness and dignity in others." This year, with our emphasis on "Communication as a Basis for Effective Human Relationships" we have pursued that goal in greater depth by concentrating on one of the methods for achieving this essential purpose.

The position papers by Dr. Frank and Mr. Miller were basic to our considerations and discussions by provoking new thinking and new approaches in our work. The degree of participation and the quality of the thoughtful questions raised proved to be extremely encouraging to all of us concerned in the administration of the program of the State Council on Recreation for the Elderly. It assured us of the soundness of the statutory provisions for the program, and of the commitment of all who participated to the fundamental principles on which the program is founded. This growth, in little more than a decade, justifies wisdom of those who foresaw the potentials of the program and the willingness of "persons who care" what happens to older people to *make the program work.*

This willingness was most evident in the movement to action taken by participants in adopting the Resolution which reads as follows:

> We, the leaders of clubs and centers for older persons throughout New York State, have a deep concern for the well-being of the elderly and for their ability to live independently in the community. Our concern extends to the many problems of older persons, but we wish to bring to the attention of the responsible officials of the State of New York three important issues which are of immediate urgency and priority.
>
> THEREFORE, BE IT RESOLVED THAT:
>
> 1. Measures be promptly instituted to insure that the increase in social security benefits granted by the 90th Congress be made available to all beneficiaries of social security to the extent permitted by Federal law;

and that New York State correct the current discriminatory practice against those who are recipients of Old Age Assistance.

2. State aid for municipally operated programs, through the State Recreation Council for the Elderly, be strengthened by:
   a. Eliminating the cut-off date for the State Recreation Council for the Elderly;
   b. Increasing the amount of per capita State grants of matching funds for the operation of these programs, and;
   c. Establishing a realistic minimum for the grant to each community.
3. Medicaid benefits for the elderly be extended to include all persons 60 years of age and over.

The value of this resolution in communication with State legislators has been immeasurable in the efforts to make them aware of some of the serious inequities in the economic situations of the elderly and the need for changes in the legislation which established the State Council. State aid for recreation for the elderly is administered by the Council on a matching basis up to a maximum of 25 cents per person 60 years of age and over in the particular community—be it city, town, village, or county. That the State expenditures now represent only about 25 percent of the total spent by local communities indicates how much you and your local communities are doing to supplement State funds. Their current expenditure of over $2 million reflects local concern and local willingness to do something about this concern.

May I express the hope that by the time TNT–4 is convened, we can report progress along the lines reflected in the resolution adopted at TNT–3. If this be so, it will indicate you and your associates at home have been able to convey to the right people—those who make decisions at home and in the State Legislature—your own convictions that the program, with its use of adult education resources of the State and local communities, is sound.

I want to express to you the thanks and appreciation of the State Council, its members and the staff who actually "make it work" for all of us. To the New York State Department of Education, through Commissioner Allen, Dr. Langworthy, Dr. Neff, Mr. Shaver, and last, but by no means least, Henrietta Rabe, no mere expression of gratitude can be strong enough to "tell the story" of their efforts for everyone engaged in the work of the Council and its members.

PART II

POSITION PAPERS

BLOCKS TO COMMUNICATION

William Frank, Ph.D.

I plan to discuss communication blocks or communication breakdown; primarily, how to analyze the situation when we do not get the results we want when acting as a source in the communication process. Concentration on breakdown of communication may be regarded by some as a negative approach, but it can also be looked upon as realistic because there are, indeed, a tremendous number of communication breakdowns, in any kind of communication process. I should like to share with you today some ideas, or at least my particular biases, as to the major factors which constitute communication. Hopefully, you can relate some of this thinking to the kind of job you are doing. On the other hand, you may take exception to my position, which is equally acceptable.

Let's start out with the purpose of communication in leadership direction, wherein we find the job has become too large for us to do on our own. We need people to help us, and we are designated as the "leader." Now the tool that the leader has at his command is communication. He communicates with people. In effect, he works with people so that they perform the kinds of jobs that need to get done. We are changing in our society, from manipulation of things or physical objects, to manipulation of symbols. And I believe, basically, the one variable of utmost importance for leaders is their ability to manipulate the language and manipulate the signs and symbols which help to bring about the desired behavior response in others.

I am deeply concerned about communication. I take an extremely broad viewpoint of all the ways, the means, and the techniques whereby we attempt to convey meaning to someone else. This includes a number of acts. It includes a number of verbal statements when we use language as a means of communication in an attempt to convey our meaning, our interpretation to someone else. We also use it in terms of the nonverbal communication. We had instances of that earlier today. We have conflict in many cases between the verbal and the nonverbal. We have the leader who is saying, on a verbal level, that we don't give sufficient time to people as we work with them; that he, in effect, always has time for his members. Yet what is he doing while he's saying that?

He is sneaking a peek at his watch, which is one form of communication. You don't mind if he sneaks a peek, you don't even mind if he takes it off and winds it. You are, however, more than a little concerned if he takes it off, shakes it, looks at it, and wonders what's the matter. Eventually you get the idea, you know "cookie check out." That's really the message coming through.

A husband and a wife have an elaborate kind of nonverbal communication, the almost imperceptible movement of the head which says to either one or the other, "no more drinking, okay?" or, "quit spending so much time with her." Nobody else can spot that except the particular partner who is involved.

The person who smokes in front of a "no smoking" sign says "I'm sending a particular kind of message," and you spot it. Thus we have nonverbal communication whereby people send or attempt to send their meaning to somebody else.

A lovely article on oral contraceptives recently reported that the Federal Trade Commission had to take a certain male contraceptive off the market in spite of its effectiveness. It seems if you took one and you had any alcohol in your system, your eyeballs turned pink. Can you imagine this "cat" sitting at the bar and with flashing red eyeballs? With this kind of nonverbal communication, "I'm not sure what he's attempting to convey in terms of me." I would be hard pressed to guess if anyone moved away or moved closer to him. That is nonverbal communication. It includes all the ways and all the means we have whereby we attempt to persuade. That's another way of looking at communication.

For a long time we took a point of view and evaluated our "persuasive messages," and designated them as such. We separated the world that way. We have come to the point of view however, that we cannot separate messages on that basis. We take the point of view, at least, my point of view, that all communication is persuasive. It is all-persuasive, and, basically, the purpose of the communicator is to affect, to influence, to elicit in a receiver a particular response, to persuade someone to do something. We use a dirty word for that—to "manipulate." We don't care much for that kind of term because we're concerned about hidden persuaders and we're concerned about propaganda. The teacher, however, is an effective manipulator. The leader is an effective manipulator. Parents are effective manipulators. They are, indeed, trying to shape the environment or shape the message in such a way that the receiver responds in the way they wish. This is a parent-child relationship. The parent, in effect, is trying to get the child to respond in a particular way; and, in that sense, is manipulative. In that very broad sense we are concerned with persuasion. I mention this because we seldom examine our purpose in communicating. Very often we delude ourselves as to our purpose in communicating with that other person. I am suggesting, as a starting point in an analysis of communication, or at least an analysis of the breakdown in communication, that you try to determine, in some kind of behavioral terms, what it is you want that other person to do after you've communicated with him. If you are successful, how will he behave? If we reach that point, we may find ourselves changing considerably because we are not concerned with that purpose; or we don't like that purpose; or we may find that we do not have available messages in our purpose to get that kind of behavior; or we may come to the decision that the end does not justify the means and that we choose not to send those kinds of messages.

We plan meetings, yet how often do we sit down and analyze, in some kind of behavioral sense, what it is we are having the meeting about. In other words, what is the purpose of the meeting? Is it to give an illusion of participative management? "You know, we're bringing you here and listen to what you say, and then go ahead and do anything we choose?" Is it because perhaps you get lonely? Some people have meetings because they work alone, and a meeting is a means to get together with others. If that is your purpose, I have nothing against it, so long as you know what you are doing and don't expect anybody to be very productive. You'll be a lot happier, and you won't be quite as alone as you were, but at least try to be fully aware of your purpose.

What I am saying is "decide what you are after." Is it to correct behavior? Is it the corrective action or is it "I'll have to blow off steam. I can't find anybody else who will tolerate me losing my temper." It is conditions such as these which you have to consider with regard to communication.

What do you want done? This often involves a question of ethics, which is an individual kind of question which you may have to answer. I am suggesting that you start with the question of purpose, and then decide whether you can live with the kind of message construction which may be necessary in getting the particular behavior to come about. You may decide that you can't do it.

I am also concerned about the purpose in communication from others. When people communicate to you, what are their purposes and how do you define them? And how are we misled? I recently read a book "Death Ghetto" in which the author talks about a little boy who is a problem student, a real troublemaker. His name is Steven. Let me read you this and then I think you'll get the idea.

"I think that much of his life, inwardly and outwardly, must have involved a steady and, as it turned out, inwardly at least, a losing battle to survive. He battled for his existence, and like many humans he had to use whatever odd little weapons that came to hand. Acting up at school was part of it. He was offered so little attention that he must have panicked repeatedly about the possibility that with a few slight mistakes he might simply stop existing and not be seen at all. I imagine this is one reason why he seems so often to have invited or courted tongue lashing or whipping—doing anything at all that would make a teacher mad at him, strike at him, scream at him. It would also have been a kind of gratification even, if painful, that he was actually there."

Here is quite a different approach, a different purpose in communication. He is saying "Look at me." How many times do we run into discipline problems in which, in effect, the person is saying "Attend to me."

I don't want to dwell on that kind of thing, it is extremely important that we try to understand not only our purpose in communication, but the purpose of others in communicating with us. It is a difficult job, a heartbreaking job and, in many instances, we are extremely unsuccessful. I am not disagreeing with what your purposes in communication might be. All I am saying is look at them. Try to determine what you are really after. Consider yourself a manipulator. What do I want to manipulate? When you start thinking that way, you start taking a different approach to things. If our purpose is to get the response we desire, the only people who can give that response is our audience, that is, our receivers. The more we know about our audience, the more we attend to our audience, the more "receiver-oriented" we are, the more likely we are to be successful or effective in communication. So, let's start looking at the audience. We start, understandably enough, where the receiver is. We start looking at things. What are the communication skills which that receiver has?

I assume that you are hung up on jargon just as much as most people are. Here is what I mean about communication skill. It may not necessarily be the ability to listen, or to read, or to handle the grammar; but it may be that a person's communication skills are quite different from yours in terms of the jargon and technical language that you use. The social scientists are extremely guilty in this area. We talk and we delight in jargon. I assume you probably do the same thing. Maybe some of you aren't aware of it. We defend our status by it. We may have a purpose in using this jargon. Remember this, I may use certain terminology which indicated that I have had training in a behavioral science area. As long as that's my purpose and I am unconcerned whether or not you comprehend what I'm talking about, then I'm on safe ground as far as I am concerned. Again, this goes back to the question of purpose. We are concerned about the knowledge of the receiver. It is not really an absolute level of knowledge, but the relationship between the knowledge we hold as a source, and which the other person holds as a receiver. There is a fallacy which says that if you know a statement, it is clear; if you don't know it, it is unclear. We take this point of view and we get trapped in that fallacy all the time.

Have you ever been given directions, particularly in a rural area, when the fellow says, "Go down the road, turn left at the gas station, and about a half mile this side of where the old Brown place used to be, turn right." If we knew where the old Brown place used to be, we wouldn't have to ask anybody. But you know what happens? We go about so far and we are about a half mile past where we ought to be, we turn around and go back. If you know it, it's clear, if you don't know it, it's unclear! That's what I mean about trying to be where the other person is in terms of communication.

Again, about the knowledge level. I have just been through an experience, one of several, with one of my daughters. She came to me about an experiment which she was conducting at college. She was trying to condition a rat to perform in a certain manner so that it would be reinforced by grain, and had to explain the difference between instrumental and classical conditioning. She thought this would be simple for me since I was a "communication pro" and taught a course at Cornell called "Learning Experience Techniques." Well, you should have seen the mess I got into trying to explain that in terms of stimulus-response, terminal behavior, shaping of behavior, etc. She kept looking at me, trying to write down what I was saying, but it was completely incomprehensible to her. It is a funny thing to have to readjust my thinking and start talking about what she does know at her knowledge level.

This is what I mean in terms of knowledge. The attitudes—not only the attitude you hold toward the receiver—the attitude you hold toward yourself, as communicator; or the attitude you hold toward your subject matter—crucial communication effectiveness.

Toward yourself, if you expect failure, there is something called a "self-fulfilling prophecy," and very often you do fail. For example, the person who is taking a test and is so concerned about failing that he spends most of his time worrying instead of studying, does indeed fail. Attitudes toward yourself make a difference in terms of effectiveness. Attitudes toward your subject matter will also be reflected, and will make a difference. Take the doctor who smokes constantly and tells you not to smoke because of its correlation with cancer. He stands there blowing smoke in your face, and you start to wonder how he reacts and what he thinks about that subject matter. He says "This is extremely important," but somehow your attitude is reflective and it is not important.

If you've been in the army or had any experience with the army, you know what I mean when by "the attitude toward the receiver." As an enlisted man, you finally start to act stupid because everybody's attitude toward the enlisted man is that he has no brains or no intelligence. So you start to act that way. In the field of management training, a lot depends on the attitude of the manager toward the people who work for him. It makes a difference whether the manager takes the point of view that people, by nature, are inherently lazy or stupid, avoid work, need to be threatened, need to be forced, need to be watched; or, conversely, if he takes the attitude that people not only wish responsibility but seek it out. There is quite a difference in attitude on the part of the management toward the people and it is reflected.

The attitude of the receiver toward you is important. There is a notion called "source credibility" which you should examine in constructing messages. Credibility is made up of perceptiveness of the receiver toward a source. How expert is he? How trustworthy is he? You can have someone who is extremely trustworthy but doesn't know anything. You can have someone who knows a great deal but you can't believe him. Somewhere in the middle there is a balance. You not only know something, but can be believed. The interesting thing about source credibility is that you may be in the situation of trying to bring about a response and you may not have enough credibility to pull it off. In other words, you have to construct a message and send it through another source so that the person responds the way you would like. This, however, is a question of ethics, namely, do you want to work that way? It is used by many people and organizations as testimonials in advertising. Mickey Mantle says, "Eat Cheerios" and everybody eats Cheerios.

When you read a magazine or a newspaper, when you hear a television program, when you talk to people, what do you do? You consider the source. Anybody who doesn't consider the source is throwing away information. Now don't get trapped by saying, "I'm not interested in *who* said it, let the facts speak for themselves." The facts don't always speak for themselves, do they? And don't be satisfied with the statement, "It says here." *He* says here, *she* says here, *they* say here. We have to take into account who are our sources and make some tough decisions as to whether we are the source for sending our message or somebody else.

In connection with a consulting job with the Internal Revenue Service which I had at one time in Chicago, I was interviewing agents for 4 days. Although the office auditors had not had a program on taxpayers relations, the field auditors had. Therefore, conceivably, the field auditors should do much better in keeping the taxpayer happy in terms of paying his taxes—a thankless kind of task. At any rate, after 4 days I was called in to see the district director and he asked the question, "Who is doing a good job?" Remember, now, the office auditors had not had the training but the field auditors had. As far as I was concerned, however, the office auditors were doing a much better job in terms of taxpayer relations, and I said so. The district director had about six lieutenants with him at the time and they all laughed. They thought it was pretty funny that this college kid should come in and say, "These fellows do a better job, when everybody in his right mind knows it is just the other way around." Anyway the director sat for a while and said, "You know, I think he's right," and went on to explain. And the six lieutenants retorted, "By God, since you put it that way I think he is right, too."

The other factor is the social-cultural context in which we operate. We are not free agents. We respond. We say things. We construct messages depending on the social circumstances under which we operate. We also take into account the social background of the persons. If we don't, we are making a mistake.

I have worked with the organization, AID, having contact with people from one of the so-called developing countries wherein you find a tremendous cultural difference in communication interpretation. The same thing applies within our own State. In different ethnic groups, different age groups, a whole variety of factors indicate that people coming from different social backgrounds interpret, construct, and receive messages quite differently from other persons. If we don't take that into account, we can get into some real problems. For example, if you were to ask someone to dinner at 6 o'clock, how long would you wait after 6 o'clock before you were disturbed that he didn't show up? I would judge the tolerance limit to be about half an hour. Up to half an hour you wonder what happened to him; after that you say something *better* have happened to him. However, were you to ask someone from another ethnic group how long he would wait, he might very well say up to 2 hours; in fact, "6 o'clock" might mean anywhere up to 8 o'clock.

On a television program this morning, I heard a discussion on violence. A violent act, it was stated, is a mixture of individual psychology and general psychology. There is a concern about the individual nature of man which may make him violent, and this individual nature fits within a general climate which *may* or *may not* produce the individual act. The spokesman was suggesting that we are in a violent climate today. Whether you agree with this or not is irrelevant. Again, he indicated that what is expected in a particular social context will determine what kind of communication messages are sent; and if we take a broad view of communication, we are concerned not only about verbal but nonverbal and physical as well. He said, in effect, this is a different kind of context in which we operate, different from other cultures.

Think a moment about the cartoon "Peanuts" in which Charlie Brown, one of the characters, is a great one in terms of the group. In a particular cartoon there are Linus, Lucy, and Charlie lying on a hill looking at the clouds. Lucy says to Linus, "You know, if you look at these clouds, you see interesting cloud formations. What do you see?" And Linus answers, "When I look at this one formation, I see a map of the Barbados in the Carribean." "My goodness, that's wonderful. Now what else do you see?" "Now when I look at the cloud over here I see a profile of Thomas Akins, the famous American painter and sculptor." "Wonderful. What else do you see?" "Well, over here in this cloud formation I see the stoning of Stephen, and the twelfth Apostle Paul over to one side." "Wonderful. What do you see, Charlie?" And Charlie says, "I was going to say I saw a duckie and a horsy, but I changed my mind."

One has to keep in mind that in many situations the group context does not allow an individual in the group to say "I've seen a duckie or a horsy" and, indeed, there may be "duckies" and "horsies" there. That's the point which I think is crucial. How often have we constructed a group situation in such a way that we do not allow the individual to say what he sees, when indeed, the whole operation, the whole success of it, may hinge on his perception. He may be closer than the one who is seeing the "stoning of Stephen." We can laugh at this kind of thing, but it comes back to the question, as a communicator, do you take into account the kind of social situation that allows the person to say what he really thinks? If you don't, you have problems. If we're trying to get a response from someone and that response has to come from our receiver, we need to think in terms of constructing messages in such a way that those messages are meaningful to the receiver even though another message may be more meaningful to us. The only thing shared by the receiver and the source is the physical message. They share the words on the paper; they share the sound waves. They do not share the meaning and they do not transmit the meaning; and the message we send is not necessarily the message received.

One of the problems in communication, and in any line of work, is that we work with another training language system which is not God-given. It is developed by man, and many of the decisions that are made are arbitrary decisions. It is inadequate. Maybe some of you are familiar with the notion that language serves as a map to a territory, and that basically the language system we use, the codes we use, are merely poor representations of the actual experience and objects to which we are referring. We frequently take this point of view and say that as people learn language, they learn it through association, they learn it through their social background, they learn it through the frequency with which they have encountered that particular object or experience. As they continue to have this contact, they continually build up a unique and a personal interpretation of events and a language of signs and symbols.

We also take the point of view that no two people have had the same social experience. Our interpretation is based on social experience, and no two people have exactly the same meaning for any symbol or sign that we use. We reach the point which says that the meaning, the interpretation of the language exists within the individual and not within his written or spoken word. A good deal of our individual breakdown comes about on this basis. We make the assumption that our meaning of something is exactly the same thing as the receiver's meaning of something. Meanings are in people, and meaning doesn't exist within the language. How many times have you asked someone to do it "right away." Some of us who deal in labor management relations find a frequent hang-up on any kind of a union contract clause which says "reasonable amount of time shall be given to process grievances." The hang-up is on the word "reasonable" and you start to understand what we mean by meanings existing within individuals. We attempt to convey our meaning and are not necessarily successful in doing that.

We talk with people from other countries and use the term "underdeveloped nations"—a good economic term which is presently acceptable among economists. You start talking about underdeveloped countries and before long you find you have to explain your concept of "underdeveloped."

How often do we encounter a statement such as "that's communistic" or "that's not the true meaning of democracy." We can go on and on and on trying to define these things. What constitutes "old age?" I know that's a bad word here, now it is the "elderly." I am now trying to readjust to "middle age." My children have quite a different viewpoint. I keep finding "middle age" being older and older and older. Take the word "baldness." My definition holds that a person is "bald" if he has at least one hair less than I do. That's where it starts. From *my* point of view there are a lot of people in this audience who are overly-hairy!

You can run into a great many difficulties trying to be an effective communicator, trying to understand what kind of interpretation is attached to a given symbol on the part of the receiver. In a seminar I used the term "you people." I was told that it was a derogatory term. I hadn't thought about it that way and, luckily, the people who told me this realize that it was a mixed group. This is the kind of thing about which people fight.

We have the problem of communication even in what we call a type of "sense." In tables, chairs, houses, physical objects, we sometimes have different interpretations, a different meaning attached to it. "Budgets"—what could be more physical than dollars? Where could we have less interpretation than money? It depends on whether you're *getting* it or *giving* it. Which end of the budget?

To summarize—meanings cannot be transmitted. Meanings are symbols based on the experience with the object, attached to the past. Meanings are in people. We sometimes have to sacrifice messages which we have to send. That's another thing we're not always ready to do. We have to give up the kind of messages we might like to have. You may want to be the top boss, snap your finger and have the world tremble. If you like that, then you'll soon find that you are doing a lot of snapping and there is not much trembling. On the other hand, you may say "I like to be friendly with people." I want to be one of the men or one of the women. I want to be *with* you, I want to be part of you—and the Golden Rule, concerned, as it is, about doing unto others what we would have them do unto us. We would *do* unto others what we would hope they would want done unto them. This is of a receiver orientation. Things good or bad for me are not necessarily the things that are good or bad for others. We have to have empathy. Somehow we have put ourselves in the shoes of the receiver and construct messages that are as meaningful as if we were in those shoes. We need feedback. We need to constantly readjust our communications mechanism to direct it in the most effective way.

I should like to finish on the note that no matter how we think we are constructing reality for somebody else, he is constructing his own reality in terms of communication. I am reminded here of an item which appeared in the Ann Landers column of the daily press, which illustrates the notion that people construct their own reality on the clues and cues they seek and find out of their environment. The letter deals with doing housework in the nude. It says, "Dear Ann Landers: I wonder if Lady Godiva saw the news about an Ohio housewife who, while doing her laundry in the basement impulsively took off her soiled housedress and threw it into the washing machine. Her hair was set in pin curls, and on finding the overhead pipes leaking, she spotted her son's football helmet and put it on her head. Standing there, stark naked except for the football helmet, she heard a cough. Turning, she found herself staring into the face of the gasman who came to read the meter. He turned, and headed for the door with the comment, "I hope your team wins, lady."

TECHNIQUES OF LISTENING

Sidney L. Miller, ACSW

The abbreviated title of this conference is TNT–3. The title of my presentation is "Techniques of Listening." There appears to be a sad but appropriate relevancy between this combination of titles and the sounds which our society is hearing and to which it is reacting today. The explosions and explosive behavior so prevalent in our midst arouse us from our usual dormant and nonresponsive attitude. It appears that only violence and violent noises are becoming the stable pattern for changing the fabric of our life. I wonder why we cannot listen to the more subtle sounds of home and family, to the meaning and the countless messages of turmoil transmitted daily around us. Why is it so painful to pay attention to voices before they become a shout? Why do we ignore the gentle human requests for respect and integrity until they become angry in human attack under the basic principles by which all men of good will can live, work, and love harmoniously and mutually? Why? Because listening is difficult, perhaps not physically, except in old age when deafness is more common than oral acuity. Listening is difficult because it is a form of *giving*. When we listen, we give respect, we give time, we give ourselves. As infants and children, we become accustomed to taking. We take milk and sustenance from the world around us. We take things both for survival and for granted. The process of weaning, for some of us, is uncompleted. And so we continue to take and never fully learn and understand how to give. The implications of my remarks this morning, however, pertain to the idea that listening must be and can be learned if we wish to grow up, assume responsibility for ourself and others, and are really willing to give, instead of take. Therefore, in asking you to listen to me this morning, I am asking you to give to me —I am taking your time, your consciousness, your attention, your respect, your emotional support. But please don't let me frighten you. I am certain that you will remain with substantially enough of these qualities to give to your spouse, your children, your friends, and especially to yourselves. These qualities, although perhaps not completely inexhaustible, you possess in such quantity that the little I take will be quite unnoticeable. But those of you who feel ungiving, whatever the reason, whether it be my appearance, my mannerism, my longwindedness, my overweight, or your need for another cup of coffee, another hour of sleep, another fantasy, or the need to finish your vacation plans—whatever the reason—whether it stems from me or derives from you, feel free and guiltless not to give. The beauty of the listening transaction lies in the fact that only *you* will know whether or not you are giving. I am assuming, perhaps incorrectly, that no one will overtly fall asleep. But time will tell.

What kind of listening do I so intimately connect with giving? The kind of listening that involves understanding and empathy. Listening that involves perception and observation. Listening that requires you to be tuned in to two frequencies simultaneously, the frequency representing the feeling of the speaker and the frequency that represents your own feeling. Listening that is nonjudgmental and accepting. Listening that is emotionally supportive. Listening that is patient and geared to the pace of the speaker. Listening that requires privacy and confidentiality. Listening that requires profound concentration to hear symbolic values. Listening that requires an almost total absorption in what is being said. That kind of listening can be equated with giving. To listen effectively you must be willing to give almost wholly of yourself for that period of time. That kind of listening or giving is difficult but certainly not impossible to do nor to learn.

Initially, in order to listen effectively, there are basic human considerations that are prescribed. First, there must be time, ample time. The pressures of "administrivia" lure away time. Time, by the way, is the only truly pressured commodity we own. There are occasions when the lack of time prevents me from listening. I have never insulted anyone when I tell that person that the lack of time does not allow me to listen to him *now*. I give him an appointment when I can. In this way, I give him the respect, the concentration, the sense of importance, and human dignity that will facilitate his speaking and my listening. As a psychotherapist, I establish a contact for time with my patient. As an administrator I add how much time my supervisor will need. I don't allow myself to fall into the trap of providing 10 minutes for a half-hour conference. Twenty minutes would then waste 10 minutes of his time and 10 minutes of mine, besides which both of us would end up angry at each other. He would get angry with me for not listening to the whole story. I would get angry at him for not preparing me adequately about the extent of the problem or for not being concise. In supervision we ask the supervisee to prepare an agenda that is realistically limited to the time allotted for the supervisory conference. I recall that when I was a student (and this is true by the way) I came in with an agenda consisting of 37 items. I handed my superior a copy, very proud of my ability to point out problems, pleased with my sense of creativity, but totally unaware of my grandiocity. I remember walking in promptly at 2 p.m. for our scheduled 1-hour conference. I handed her a copy of the agenda. She looked at it, and after reading it carefully, looked at me and asked quite innocently, "Do you think we'll be able to discuss all items fully before 3 o'clock?"

I learned very quickly how to develop an ability to synthesize problems into manageable things. Time is limited and must be conserved for important things. Timed conferences act as disciplining devices. They convey a sense of mutual respect. One morning I asked someone in the home for the aged in which I work, "How are you?" He replied, "Do you have time to listen?" When I said, "yes," he took 40 minutes, but I gained a friend. Questions may be casual, but time never is. It is inexorable, unrelenting, and must be respected even if it is disrespectful of man.

A second consideration is privacy. Whether one is working with an individual or a group, the environment must be free from disturbances, intruders, and that most deceptive of modern contrivances, the telephone call. Nothing angers me more than having a 5-minute conference lengthened into an hour because of telephone interruptions. I am reminded of the time I worked in industry and used to travel the northern hemisphere by appointment. I think, because I did make special appointments, very rarely did any of my customers take telephone calls while I worked with them. They knew my time was precious. This is an important aspect. If you are an administrator or supervisor, have your secretary or switchboard operator take any messages while you are in conference. It seems like a little thing, but it really isn't. Privacy facilitates listening by eliminating some of the opportunities for extraneous invasions; it facilitates longer attention spans; conveys importance to the speaker, respect for him or the group. A concomitant of privacy is confidentiality. Can the speaker trust you with his secrets? No positive relationship can develop if confidentiality cannot be respected. And without trust a relationship can only be shallow.

Another aspect of human relationship is the physical comfort of the conference setting. Are the chairs too comfortable? Too much physical comfort can facilitate inaction and too little can facilitate anxiety. I would like to share with you a story of a home visit I made 4 or 5 years' ago. I had to try to arrange an outpatient program for a home for the aging which had an unusually large waiting list. I came to this house located in a lovely, middle-class section of Queens, and got into the apartment. I found that this lady wanted to put her mother into the home because she would sit in a chair all day and become an armchair general. She would give orders and push buttons from the chair. I quickly put the little I knew about aging to good use. The woman was sitting in a soft chair, sunk way in. If she had to get up and do anything for herself, she would need a crane to get out. I helped her out of the chair and put her into a rather hard chair, comfortable but hard. She had no trouble hearing. The woman withdrew her application.

Now, it seems like a rather silly thing, but we really are incognizant of the details, of the importance, the insignificance of comfort. Color, design, decor, can make a room warm or cold. An atmosphere of warmth and congeniality is conducive to effective listening.

As I write this I am reminded of a group therapy session in which I once participated. The group usually convened about 5 minutes before I walked in. This was a married couples group, and we had three couples in the group. Once when I walked in there was only a very dim light, and the members of the group were talking quietly and intimately. The first thing I did, automatically and unconsciously, was to turn on the light. This immediately brought a response from the woman who had lowered the light, "You know, we've had enough griping in these sessions. Tonight is loving night."

The physical temperature of the room is a significant variable. Elderly people generally require warmer temperatures and have inherent body difficulties adapting to temperature changes.

Eating and drinking are also appropriate to the nature of the interaction and can facilitate effective listening and speaking. But, again, too much can be inhibiting and too little can be anxiety-provoking. If the listener is paying too much attention to his own hunger pain he can hear little else.

I would say, therefore, that to facilitate effective listening we understand the significance of (1) time, (2) privacy, (3) the setting, and (4) nourishment. These are essentially mechanical and procedural and comparatively more controllable than the next area of concern. . . . The human limitations to effective listening.

These ideas have much to do with a sensitivity to feeling, tone, movement, pace, symbolization, and secret languages of both the speaker and the listener. But before we examine these artistic qualities of listening, there are attitudinal aspects that warrant clarification. As a listener, what is your attitude toward the speaker? Are you prejudice free? Are you judgement free? Are you ready to respond as soon as there is a pause in the conversation? If you can recognize and accept your own prejudices, if you can recognize and accept your own self-judgement, assuming that they are not neurotically overbearing in their harshness, if you do not need to be too defensive, then you can begin to listen. If there is not a self-awareness, a consciousness of your own attitudes, then your listening is being unduly determined by unconscious prophecies which you will not control sufficiently. For example, what do you feel about old age? Are the centers in which you work really "golden age centers?" What are your feelings about death, disease, and disability? Do you feel the people with whom you work are helpless, demanding, dirty, loud? Or do you find yourself giving support to and really listening to the more independent, better educated, softer, more articulate, better dressed, cleaner member. If you can begin to examine the membership and categorize them into two broad categories, those you like, and those you don't, you might also find a high, positive correlation between those to whom you listen to and those to whom you don't. Quite frankly, it is almost impossible to listen to someone you don't like. Therefore, there is an attitudinal preparation involved in listening. Although you need not really like everyone to whom you listen, be somewhat more tentative in your assessments. Give the other guy half a chance before round one and you may find the battle is over before it starts, and make both of you victors.

I would like, for the balance of my time, to speak to the emotional aspect of listening, and I would not like to do this by reading from a paper. The things I talked about before, the things I mentioned, were feelings, tones, movement, pace, symbolization and secret languages.

Feelings. What do you hear when you listen? Do you hear content or do you hear feelings? Do you understand that whenever anyone speaks to you, he speaks to you laden with things like love and hate, warmth and anger, certainty and doubt, courage and fear, pride and shame, freedom and guilt, never one without the other, and the combinations of all of these. These are the secret messages that are being transmitted to you in almost every sentence. Are you receptive? How do you diagnose the emotional aspect? The person's tone, whether it is quiet or loud, whether it is angry or sedate. The tone gives you one clue. The person's movements. Do you watch him? Do you look for signs of anxiety? Do you know that when people are going like this, they are reflecting anxiety. Why do people like to walk? It's a way of walking off anxiety. When people are sitting, for example, one of the clues I look for is the direction in which the feet point. If they are pointing in your direction, that person is speaking to you. When they point away from you, the odds are they're talking to someone else. Test it out.

I mentioned pace. It is one thing to speak at a certain pace; it is more important to listen at the person's pace of communication. How anxious does it make you when somebody stutters or speaks very slowly? What does this kind of quiet mean to you now? Are you being tuned in to me? Can you feel the difference?

Symbolization. All of us speak in symbols. Freud was famous for his sex symbol. But there are other kinds of symbolization. If you are really listening, people are then speaking to you in terms of your being significant, of people they love and hate, that they are warm to, or angry at, that they are certain with, or doubtful with, with whom they are courageous or fearful, with whom they are proud or ashamed, with whom they have freedom or guilt. The symbolic content of the language, the symbolic process attached to listening is, perhaps, the most important aspect because in those processes are attached real understanding.

The secret language . . . what is the secret language when you listen —essentially one of avoiding loneliness and wanting love? Recently I had a family in therapy which has had quite some difficulty. It involved a 12-year-old boy. The week before there had been a terribly upsetting session in which the mother was outraged because her son finally spoke up and told her off. She was absolutely furious with him. At our Tuesday night's session he said, "You know, before I went to bed I asked for a piece of gum and you wouldn't give it to me." The mother responded, "I didn't *have* a piece of gum." And I said to the child, "You happen to be a very perceptive 12-year-old. Why don't you try to understand your mother?", to which he looked at his mother and replied, "All I wanted to know was whether or not you were still angry with me."

There is always a secret language. Why do people want you to listen? Besides the rather obvious reasons of wanting to be understood and testing our ideas, they need to feel the presence of others. The best and simplest way a person can feel the presence of others is to know that the other person is really listening. On occasion it may even be embarrassing to know that the other person is really present. I am reminded here of my younger days of riding the subway. I might see an attractive lady sitting opposite me, reading a newspaper. She would glance up from the newspaper, catch my eye, and we both understood and we both would turn away.

People are frightened of being alone. You have an important task in your agencies and one of the important tasks is to listen, for listening prevents loneliness. If you can listen effectively, you can literally make hundreds of friends and help them overcome the fear of being alone. People want you to listen because it makes them feel that they are important. Almost everybody has an important life story to tell. In our own agency we are beginning an autobiography club where people will come in and we will tape their stories. The average age in our institution is 85. The first person on our list is a 103-year-old lady who migrated to this country in 1880 and went from New York City to Troy, New York. How many of you know what Troy was like in 1880? You see, you had the answer before I asked the question. People want to touch you. They want to feel you and you want to be felt. This is a normal, healthy human need. And it is also relatively safe if you allow it to be. People want you because they need to feel a sense of power; and if you listen to people you unleash power.

Robert Kennedy gave of himself to the youth and to the poor and to the oppressed. They spoke to him because he listened and he helped unleash their power. The gap that his death leaves in our society is a serious one. Who is going to listen? These are the questions that are relevant today. Who listens? Whom can we trust to listen?

Can you understand, then, that people have this need for you to listen, and that most of the time the solution to people's problems lies only in your ability to listen to them. You don't really have to solve the problems of everyone who comes to you. I doubt if any of us here can. I have difficulty with my own and that of my family. I don't think I can fully solve my wife's problems or my children's problems, or the patients' problems. But I do give them all the opportunity to be listened to, to be understood, to be respected and to be helped. These are the aspects of listening which I think are most relevant in today's world.

PART III

SERVICES TO THE AGING

LEGISLATIVE DEVELOPMENTS

William A. Williford

There are a number of points that one could talk to, about, with, behind, before, and pertinent to legislation. One of the more important points to be restated at this time was made by Doctor Frank this afternoon, "Why don't we get more legislation for aging in New York State?" I certainly would agree, and am sure that most of you would agree with this, particularly since most legislation carries an appropriation with it. With appropriations, we are able to hire personnel, we're able to do jobs, and we're able to bring services to people.

The other thing, however, that we have to keep in mind, is that we are living in a time that is youth oriented. Certainly you are as familiar as I am with the problems that pertain to this on the national scene, the State scene, and every other scene.

I am sorry that Mr. Lindsey isn't here to speak to you about community health service delivery structures. I know how concerned he is with this. His agency, the State Communities Aid Association, has been intensely involved with the nursing home care bill that has been before the Legislature during the spring. If enacted as written, it would have set aside some of the standards that exist in order to allow the proprietary facility to expand up to a level of 120 beds without satisfying physical requisites; however, this was never brought out of Committee.

I think in some respects we are fortunate for this because standards, under any circumstances, are a minimal level of achievement. It has been a difficult job trying to upgrade situations where less than minimal standards have been found in the long-term health and resident care facilities in our State. In contrast to this is the Nursing Bond Act which will increase the amount of money available, eventually alleviating some of our problems.

I think we have to recognize that we are only dealing with 4 percent of the population, 65 and over. The most important element to keep in mind is that institutionalization is not necessarily the solution for their problems. The consequence of this kind of thinking is why you people are here.

Our office, the Public Health Education Section of the New York State Health Department, and the Division of Continuing Education of the New York State Education Department, are trying to educate the general public about things they can accomplish concerning their responsibility for the older element of our population.

We are aware that the population of the 65 and over will increase by some 40 percent by 1990, or from 1.864 million to about 3 million people throughout New York State.

The problem we have to consider is the fact that there is a measurement of benefits that we have to equate ourselves with in terms of those things that can be delivered to them. If you visualize the approximately $6,000,000 that is dealt with by the Recreation Council for the Elderly, the $750,000 (including the $200,000 that is appropriated by the New York Legislature) to assist, complement, and supplement the Title III aspect of the Older Americans Act of 1965, we are now talking in terms of about 48 cents per individual 65 years of age and older in New York State, and this 48 cents is to do them for 1 year.

Let's make a mental transition to 1995 and let's assume, after having read the Legislative Index Record over the past several years, we note that there have been introduced, on a prefiling basis, some 25 or 30 bills in December. In January we see this multiply and when the Legislative session is almost over, or as in the case of this year when they could no longer file bills, there were some 192 bills that had something to do with aging.

In last year's legislative session (I am now talking about 1967), the Recreation for the Elderly legislation was extended to March 31, 1970, with no change in formula. This year, as you are probably more aware, there were a number of elements involved which would have increased the formula, particularly when one reads the bill that called for sharing costs on a 50-50 basis. I think the general public should feel that it is important to share the expense borne by local revenues and State revenues. I am sure however, that the State would almost be bankrupt, if it were to meet on a 50-50 basis, the number of dollars contributed by local areas to their programs, considering its other obligations. I had several conversations with the people in budget regarding this. Undoubtedly, when this went through the Ways and Means Committee, they would have liked to have satisfied this increased formula. They projected a cost to the State, which far exceeded what we are dealing with at the present time.

Fortunately for us, there was no reduction in the State appropriation because we are still concerned with whether we will get our Federal money.

In 1968, the Title III program of the Older Americans Act had an appropriation of $10.5 million. When you share this with 20 million people across the United States, you can readily understand why we only have 20 projects in New York State.

We have now had the experience of a full year with some 12 or 13 of these projects. In terms of dollars spent, we have found viable results in communities which formally were totally aloof about their aging population. At least it has brought together people concerned about developing a local commitment to assist this process in years to come.

There were a number of other bills, as I indicated before. I shall try to group some of these together to give you an idea of the areas of concern throughout the State.

Several years ago, a piece of legislation was enacted which permits those over 70 to have a free fishing license. There has been a strong urge to reduce the age to 65 and combine this with a small game license. I am afraid the idea has gone down the river with the fish. But this is sometimes the way things go.

I am sure if you looked at the Legislative Index Record in the area of real property tax exemption, you would have been awed, just as I was, in the ramifications, the diversifications, the alternatives that were proposed in terms of raising eligibility levels, discounting the amount of fixed income, social security, and other pensions. There was even a proposed piece of legislation defining that a child of school age living with an older relative would negate their eligibility for a real property tax exemption. The scope of this legislation identified eligibility in terms of income from the present $3,000 and upward to $5,000. The bill enacted by the 1966 Legislature and signed by Governor Rockefeller still pertains.

Based on reports on exempt property for rolls completed in 1967, 24 upstate counties, 33 upstate cities, 363 towns, and 373 school districts enacted a local law, ordinance, or resolution granting a 50 percent tax exemption on real property owned by persons 65 or over meeting certain statutory requirements.

The housing situation concerns all of us, and it certainly is an area where State moneys have been made available for something constructive. The New York State Division of Housing and Community Renewal, the Housing Finance Agency, and the Empire Housing Foundation are deeply concerned.

Health care services for the elderly have improved to a marked degree since the introduction of Medicare and Medicaid. Approximately

40 percent of this age group is eligible for Medicaid. The recent revision in the law by the New York State Legislature has not materially affected this age group. The important element of Medicaid as it affects the sick, poor, elderly, is that it has complemented and supplemented Medicare without stigmatizing the needy elderly as paupers.

A recent report, made available by the New York State Department of Social Services, indicates that a quarter of a million persons 65 and over, or approximately 15 percent of our total older population, were cared for during the first year of the program. This would indicate that one-third of our older population, eligible on the basis of gross income, received institutional health care services.

As of April 1, this year, those receiving Social Security Benefits received a 14 percent increase in their monthly income. As I indicated previously, 40 percent of this group are classified as having a level of income that places them within the Federal definition of poverty.

We heard this afternoon that the gross income of the 19 million persons 65 and over in the United States approximates $46 billion.

The New York State Office for the Aging has done a rough analysis on the income of the older population in New York State. It has been computed that our population has an income of almost $8 billion. One-half is provided by Social Security, one-third from employment—either part or full time, and the remainder from other sources, including Old Age Assistance. The employed group is made up of 200,000 males and 100,000 women — or in simple arithmetic terms, one-sixth of the older population in New York State earns 30 percent of the gross income of the total group. This is evidence that many are living in an economic state of marginal existence. It also indicates that the alternatives of personal choice are markedly limited. I, for one, am concerned that we improve the scope of personal choice by increasing their personal income to a level that will permit them to make choices that contribute to personal dignity, and self-determination.

I think this should be a principal element of the dialog we should conduct with the Legislature, the Governor's Office, with concerned interdepartmental committees — at the State level. The Office for the Aging looks upon this as a primary obligation.

There is every indication that we will increase our effort in this area as we are able to increase our staff. This will afford us the opportunity to more thoroughly document our case, verify need, and thereby recommend appropriate legislation.

The legislation of today will not solve the problems we will have to face in 1990. The steps we take today, however, will give us a framework within which we can and will forecast the need for housing, adequate income, and health services of an older population. By 1990, this population will have increased 150 percent, will have had a greater diversification of experience and education, and will have lived through a more complex social-economic life than our elders of today.

There are indications that, although concerned action is taking place, it is minute compared with the action directed to resolving problems of crime, delinquency, youth, and even of education.

A baseline of action is under construction. The solutions of future problems are being propounded. Today, effective answers can be found. Our mutual and cooperative effort will do much to precipitate the addition of the bricks and mortar that will give our older population an opportunity to individually satisfy and achieve personal dignity, self-sufficiency, and self-determination.

PART IV

PROGRAMMING

PROGRAM IDEAS

Mrs. Madge Sweeney

When I was told by your seminar coordinator last December that the NAM publication, PROGRAM NOTES, could be put to great use in programs for the aging, she didn't dream, and I didn't dream, that she was offering me an opportunity to settle some long unfinished business.

Back in my volunteer days in a State hospital, in a geriatric ward, I remember helping with a "Gay Nineties" show. It was put on for the patients by a woman's club and volunteers.

Part of one actress's costume was a long, purple, feather boa. The instant she came on stage, an old lady in a faded cotton dress, popped out of a chair, marched up on the platform, seized the actress and, with much fussing and scolding, proceeded to rearrange the boa. Furthermore, whenever the boa slipped during the performance, this indignant soul would shout instructions from her chair, and the actress would have to rearrange it properly again.

The reason why that picture stays with me as "unfinished business" is because I knew until that moment that particular patient hadn't spoken a word in the 8 months she had been in the hospital.

I have often thought about her since, of how well she had preserved in her memory the passage of her girlhood, and how energetically she responded when that memory was stirred. And I've often wondered what interesting and entertaining hobby she might have developed out of her memory, what social contributions she might have made, and what a good time she herself might have had if only some perceptive volunteer, some writer, some artist, perhaps, had been able to work with her before she arrived at such a sorry state.

It is because of that patient and thousands like her that I am particularly happy to know that the State Recreation Council for the Aging is now going to be on the NAM mailing list, and that you will be using some of the kits I shall create, as you work with the aging in your community. I shall only be indirectly involved, it is true, but it feels great to *be* involved and helping to keep many old people alive and active and out of the hospital. That's my unfinished business.

Around NAM, whenever we talk about citizen participation in public affairs, as often as not we're talking about the participation of business and industry. More and more, business and industry considers itself as much a citizen in its corporate life within the community, as individual businessmen and volunteers consider themselves citizens in their private life.

NAM, as a citizen representing hundreds of members companies, also seeks to form its appropriate civic functions. One of these, which is performed by its Women's Department, is to provide, free of charge for volunteer citizen groups all over the country, programs to promote creative civil action in the day-to-day affairs of the community and nation.

Our kits are used primarily by women's clubs and organizations, and are concerned with social problems, such as juvenile delinquency, safety on the highway, adult driver re-education, air and water pollution, and so on.

We create these kits and other programming material because we feel strongly that the widest possible participation in public affairs is the right and the responsibility of all citizens, of whatever age, who claim the right to govern themselves. We do not feel that any age group necessarily needs special programs. We do feel all age groups should be involved in meaningful programs.

As far as older people are concerned, we feel as you do, that keeping them involved in the day-to-day affairs of the community is the greatest way to reinforce their feelings of worth, of being needed, included, and, as much as anything else, of having their age count *for* them rather than against them.

In fact, at NAM we are rather partial to older people. We see them in terms of their sturdy virtues, which we feel we need to preserve today. We very much want to help you get them involved in public affairs. We are happy to make our mass program material available to you and we invite your suggestions.

We have color films on the growth and development of many American industries. We have a talented and popular woman speaker, for whom I'm really pinch-hitting today, whose job it is to address groups, such as yours, anywhere in the United States.

We are also happy to make material available to help you structure your programs. I shall run through some of this material with you now.

(Here follows descriptions of the publication *Program Notes*, and of programming kits on: cutting Federal spending, getting out the vote, solving local unemployment problems, juvenile delinquency, campus unrest, air and water pollution prevention, etc., as well as free loan industrial-growth films, programming aids, and ideas from NAM's Women's Department.)

DEMONSTRATION—FOLK DANCING FOR SENIOR CITIZENS

Joe and Alice Nash

Following is a description of instructions and record listings of the dances which were demonstrated at TNT–3, Ithaca. We have found these same dances to be most popular and successful in the centers for older persons operated by the New York City Department of Parks.

The list is by no means exhaustive, and there are many other dances which could be used. It is our feeling, however, that those we have included represent an excellent starter list in getting a program underway.

The dances are simple, interesting, and present a wide variety of types and formations. If taught with the proper equipment and teaching techniques, and presented in a warm, social, and recreational manner, they are guaranteed to quickly produce a group of interested, happy, and rejuvenated dancers.

"ZORBA"

RECORD: ROPER RECORDS 175 B "Zorba Dances" GREEK FOLK DANCE

FORMATION: Single circle of dancers, hands joined, facing Center

ENTIRE DANCE DONE TO 20 BEATS OF MUSIC

BEATS

1. Step on Right foot to Right side
2. Touch Left foot alongside of Right
3. Step on Left foot to Left side
4. Touch Right foot alongside of Left
5. Step on Right foot to Right side
6. Touch Left foot alongside of Right foot
7. Bending knee, step heavily forward on Left foot into Center of Circle

8–9. Raise Right foot forward and around in Clockwise arc slowly, and step on it behind Left foot

10. Swing Left foot quickly Counterclockwise to step behind Right foot

11–12. Turning Left and moving Left step on Right foot, close Left, step forward on Right,—rhythm Quick, Quick, Slow

13–14. Swinging Left foot and pivoting to face Right, move to Right in 3 steps, Left, Right, Left as in beats 11–12, and turn to face Center of Circle

15–18. Repeat BEATS 1 thru 4 as directed above

19. Keeping heels together, swing toes apart to form a "V"

20. Swing feet together

ENTIRE DANCE IS REPEATED FOR A TOTAL OF 7 TIMES, AND CONTINUES THROUGH BEAT 6 AS MUSIC FADES OUT

"LA MARIETA"

RECORD: EXPRESS—E MEXICAN FOLK DANCE

FORMATION: Circle of Couples in Closed Position, Man's Back to Center of Hall

FOOTWORK: Opposite—Directions for Man

FIGURE ONE: SWAY STEP — 4 COUNTS

Count 1. Man steps forward on Left foot while raising Right foot slightly from floor. Woman steps back on Right raising Left foot from floor.

Count 2. Man steps on Right foot back to place, Woman on Left back to place.

Count 3. Man steps back on Left, raising Right foot slightly; Woman steps forward on Right, raising Left foot slightly in place.

Count 4. Man steps on Right in place, Woman steps on Left in place. Repeat above 3 more times for a total of 16 Counts, body swaying back and forth in Samba fashion.

FIGURE TWO: "MERENGUE"— 8 STEPS — 16 COUNTS

Moving to Man's Left, step to Left, close with Right in "Merengue" manner for 16 counts.

FIGURE THREE: "PASO DOBLE"— 8 STEPS — 32 COUNTS

In small walking steps, one step to each beat of music, Man walks forward out from Center in 4 steps; swinging Woman to Right side he walks back to Center on diagonal; swinging Woman to Left side walk out in diagonal 4 steps; swinging Woman to Right side walk back into Center on a diagonal. Repeat above for a total of 32 counts.

ENTIRE DANCE IS REPEATED FOR A TOTAL OF 4 AND 2/3 TIMES, ENDING WITH FIGURE TWO, THE MERENGUE STEP

"VE'DAVID"

RECORD: FOLKCRAFT-F-1477 **ISRAELI CIRCLE MIXER**

FORMATION: Partners stand side by side in a circle (facing line of Direction), Lady on the Right, inside hands joined.

FIGURE ONE

Starting on right foot, all walk forward 4 steps, then back out in 4 steps to form a single circle with hands joined all facing center.

All go into the center with 4 steps, all go out with 4 steps.

FIGURE TWO

While the gents clap, the ladies take 4 steps into the center, and then 4 steps back to place.

While the girls clap, then gents take 4 steps into the center, turn to face the circle and progress to the next lady on their left. Then partners place right arms around each others waist, and with left arm raised, swing partners twice in place.

REPEAT DANCE, FROM THE BEGINNING TO END OF MUSIC

"ST. BERNARD'S WALTZ"

RECORD: FOLKCRAFT 1481 **ENGLISH FOLK DANCE**

STARTING POSITION: Circle of Dancers in closed position, Man's back to center of hall

FOOTWORK: Opposite—Directions for Man

MEASURE: SIDE, CLOSE—; SIDE,—STAMP: STAMP,—,—;

1–4 Moving to M's left, step on Left foot to side in Line of Direction (LOD), closed Right foot alongside of Left; Repeat above again moving to Left and closing with Right foot; again step Left foot to Left side, hold, and then close stamping Right foot alongside twice in succession.

5–8 SIDE, CLOSE—; SIDE— —; STEP IN—: STEP IN—;
Now moving in reverse LOD step Right foot to Right side, close Left alongside of Right foot; again move Right foot to side in RLOD and hold; starting with Left foot take 2 slow steps into Center of Hall (COH) Left, Right.

9–12 STEP OUT—; STEP OUT—; LADY TURNS UNDER;— — —
Moving towards wall take 2 slow steps out from Center, Left and Right; turn to face LOD and raising joined M's Left and W's Right arms, Lady turns under in 2 waltz steps making one Right face turn, as M walks alongside in 2 slow steps, Left and Right.

13–16 WALTZ: WALTZ: WALTZ: WAIT:
In closed Position (CP) take 3 fast Right turning waltzes in LOD and resume starting position with M's back to COH to start dance from beginning.

DANCE REPEATED TO END OF RECORD

TAG IN LOD TAKE 2 SIDE-CLOSES AND BOW TO PARTNER

"JUST BECAUSE"

RECORD: WINDSOR 4144-B SQUARE DANCE SINGING CALL

INTRODUCTION, BREAK, ENDING

Honor you partner, and your corner
Join your hands and circle left you go
Circle right on back
Along that same old track
With your partner do a do-sa-do
Do-sa-do your corner, it's back to back you go
Swing your partner high and low
Promenade that ring and everybody sing
Because, just because

FIGURE

First old couple promenade the outside
Walk around the ring and don't be slow
And when you get on back
Walk down the center track
Then separate and home you go
(Everybody) Do-sa-do your partner when you meet her
Swing your partner high and low
Promenade the ring, and everybody sing
Because, just because
(Clap your hands) Because, Just Because

SEQUENCE

INTRODUCTION
FIGURE COUPLE 1
FIGURE COUPLE 2
BREAK
FIGURE COUPLE 3
FIGURE COUPLE 4
ENDING

"THE HUKILAU"

RECORD: DECCA 27101 **HAWAIIAN FOLK DANCE**

In Hawaiian fashion this dance relates a story of a fishing trip. The movements are stylized and representational. In the Sway and Vamp step, dancer bends knees slightly to facilitate loose hip movements. The arm movements are not exaggerated. Fingers are held close together and elongated.

STEPS: R VAMP STEP — Right foot takes short step to the right (ct. 1) (ct. 2) Bring Left foot beside Right, sliding rather than lifting (ct. 3) Repeat count 1 (ct. 4) Touch Left toe beside Right foot (keeping weight on Right foot)

L VAMP STEP — REPEAT ABOVE 4 COUNTS REVERSING FOOTWORK.

R SWAY STEP — Right foot takes short step to the right (ct. 1) Touch Left toe (ct. 2)

L SWAY STEP — Repeat above to the Left

DIRECTIONS FOR DANCE IN PARENTHESES

INTRODUCTION: On second note of music, dancers take 4 Sway steps, starting with the Right foot, then 6 Vamps starting with the Right Vamp and alternating from Right to Left. Hands alternately swaying from Left to Right in Hawaiian style.

1. Oh, we're going

   (Vamp right, make 2 hitching motions with Right hand, Left hand on hip)

2. To a . . . . .

   (Pause, slap hands on thighs and get set to Vamp Left)

3. Hukilau

   (Vamp Left Pull both hands in from right to left in 2 short quick pulls as if pulling in nets. Slap thighs)

4. To a huki, huki, huki, huki, hukilau

   (Repeat motion 3 with a Right Vamp, hands pulling from the left and then again to the left with a Left Vamp.)

5. Everybody

   (Vamp Right moving forward, hand from behind back stretching out to audience)

6. Loves a hukilau

   (Vamp Left Right hand over left directly below face)

7. Where the laulau is the kaukau
(Sway step to Right and Left. Turn to face Right side, cup Left hand as Right hand (two fingers extended) circles palm of Left hand as if scooping up food from plate.)

8. At the hukilau
(Sway step to Right and Left. Bring two fingers of Right hand up and point to mouth as if eating)

9. We throw our nets
(Vamp diagonally forward to the right. Throw hands out from right shoulder, to end with Right foot and Right hand lower than Left, left toe pointed)

10. Out into the sea
(Shift weight, down on the Left, down on Right foot. Hands make wave motion)

11. And all the ama amas
(Turn sharply to the left, step on Left, and step on Right foot. Face front step Left then Right. Place Right hand over Left, palms down, and wiggle thumb like a fish)

12. Come swimming to me
(Sharply turn to the right and starting Left foot do a Vamp Right while traveling to the right (figure 8). Hands continue fish motion)

13. Oh, we're going to a hukilau
(Repeat steps 1 and 2)

14. To a huki, huki, huki, hukilau
(Repeat steps 3 and 4)

15. What a beautiful day
(Half turn with Vamp Right Left hand on hip, Right hand stretched high up palm out to follow the sun)

16. For fishing
(Half turn with Vamp Left. Right hand on hip, Left hand stretched out as though over water, waist high)

17. The old Hawaiian way—
(Vamp Right, Vamp Left, hands swaying Left and Right)

18. And the hukilau nets are swishing
(½ turn to right with Vamp Right. Hands sway to Right with back of hands pushing hard against the water. Repeat entire action to Left, ½ turn Vamp Left)

19. Down in old Laie Bay
(Sway step to Right and Left. Both hands behind back, bring to front of body forming a large circle around body)

20. Oh, we're going
(Repeat step 1)

21. To a hukilau
(Repeat step 2)

22. Huki, huki, huki, hukilau
(Count 6 thumbing hitchhikers)

23. End (Point Right toe forward, extend arms Left hand over Right and bow from waist).

"VIRGINIA REEL"

RECORD: DECCA—

LITTLE BALD FACED HORSE AMERICAN COUNTRY DANCE
DU 946 or other HOE DOWN RECORD

FORMATION: Lines of 4 or more couples, facing each other, about 6 short steps apart. Boys line on Right of Caller.

Note: Following movements danced, only after Caller has called for movement. Allow 8 counts for each movement. Have dancers clap hands and stamp feet to beat of music at start of dance.

1-2-3-4-5-6 FORWARD AND BACK
1-2-3-4-5-6 RIGHT ELBOW
1-2-3-4-5-6 LEFT ELBOW
1-2-3-4-5-6 TWO HANDS AROUND
1-2-3-4-5-6 DO-SI-DO
1-2-3-4-5-6 SLIDE UP (Following action takes place)
First couple, (Nearest Caller) join both hands and slide down middle between lines.
1-2-3-4-5-6 SLIDE BACK. Couple slides back to head of line

REEL AROUND WITH RIGHT ELBOW
ONCE-AND-A-HALF, AND DON'T BE SLOW
LEFT TO THE NEXT AROUND YOU GO
PARTNER BY THE RIGHT AND DON'T BE SLOW, ETC.

Note: First couple links right elbows in center and turns 1½ times around to face opposite line. Drop right elbows, extend left elbow to opposite person for left elbow swing, once around, drop left elbows go back to partner with right elbow swing moving down to next person in line. Action continues with active couple doing left elbow swing with each person down the line, and coming back each time for right elbow swing with partner. Caller allows 4 beats for each swing calling suitable patter to keep the count.

HALF-WAY ROUND AND BACK YOU GO
SLIDE HOME AND DON'T BE SLOW

Note: When active couple danced with last couple down the line, they turn ½ way round in center to own side and slide back to place. FACE FRONT (ACTIVE COUPLE step in front of line and all turn to face caller)

CAST OFF—When caller sees that all couples in sets are facing him, he calls CAST OFF, and first lady turns right and first gent turns left, and all in line follow leader, marching to rear of set in single file.

FIRST COUPLE ARCH, OTHERS DUCK ON THRU
GO BACK TO PLACE TWO-BY-TWO

Note: First couple face, join both hands to make an arch, other couples with second couple now in lead duck under back to place.

LIST OF SUPPLEMENTARY DANCES

FADO BLANQUITA	PORTUGUESE-BRAZILIAN FOLK DANCE
JESSIE POLKA	AMERICAN FOLK DANCE
SICILIAN TARANTELLA	ITALIAN FOLK DANCE
ALEXANDROVSKY	RUSSIAN FOLK DANCE
NEVER ON SUNDAY	GREEK FOLK DANCE
HASAPICO	GREEK FOLK DANCE
GREENSLEEVES	ENGLISH FOLK DANCE
ALL AMERICAN PROMENADE	AMERICAN MIXER
TANTE HESSIE	DUTCH FOLK MIXER
PATTY CAKE POLKA	AMERICAN CIRCLE MIXER
KOROBUSHKA	RUSSIAN FOLK DANCE
ALLEY CAT	AMERICAN NOVELTY DANCE
VE DAVID	ISRAELI FOLK DANCE
WALTZ OF THE BELLS	AMERICAN FOLK DANCE
MASQUERADE	DANISH FOLK DANCE
APAT, APAT	PHILLIPINE FOLK DANCE

SIMPLE SQUARE DANCES LEADING UP TO TEXAS STAR AND GRAND SQUARE

RECORDS FOR DANCES DEMONSTRATED

		LIST PRICE
1. ZORBA'S DANCE	Roper #175B	$1.25
2. LA MARIETA	Express—E	$2.00
3. VE DAVID	Folkcraft #F-1477	$1.50
4. HUKILAU	Decca #27101	$1.00
5. BALD FACE HORSE	Decca #946	$1.50
6. JUST BECAUSE	Windsor #4144-B	$1.50
7. ST. BERNARD'S WALTZ	Folkcraft #1481	$1.50

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PART V

NEW AVENUES FOR USE OF OLDER VOLUNTEERS IN PUBLIC SERVICE

USE OF OLDER VOLUNTEERS IN MENTAL HEALTH INSTITUTIONS

Harriet H. Naylor

The characteristics of voluntarism are freedom and flexibility. When people want to get something done, we stop and work on that. Your resolution tonight is an example. In passing a resolution generated within a group like yours, you may feel that you took action as professional persons, as many of you are. You will carry on your responsibilities beyond tonight, as professional persons. But when you made a resolution and passed it as a group, an element of volunteering was involved, in the commitment of your own time and effort to a cause that concerns you. You're going to see it through because you care. That caring makes you, like volunteers, commit yourself above and beyond your job obligation.

Volunteers were known for a long time as amateurs. I used to resent this until my husband pointed out to me the root of the word, amo: An amateur does what he does out of love. And I have never since felt insulted when called an "amateur" or a volunteer. Most existing social agencies had their beginnings in groups of people who got together because they cared what happened to other persons. They didn't employ professionals for a good many years. Finally, they invented a profession to carry out their goals, because they cared. Similarly, over the years, a great many services have begun as volunteer services. Services demonstrated successfully by voluntary agencies had to reach more people on a more continuous basis, and therefore became government services. We still need this cutting edge of volunteer vision for public, governmental services, if they are to respond dynamically to changing conditions.

In any field of service to people, one of the major contributions is the fresh viewpoint of the volunteer person who comes in and says, "why do you do that?" We may have been doing "that" for many years and the reason we began to do it disappeared years ago. It simply became our way of work. When someone asks the reason behind it, we stop to think and we may see that we need to change.

In one of the discussion groups this afternoon, people asked how we as professionals can achieve what we already know would be better for programs. One of the discussants said that they effect change in her setup by having volunteers understand what is needed, then turn them loose to tell people about it. This kind of interpretation is a valuable and major function of the volunteer in government agencies. The volunteer is free of salary obligations. He is free while he is volunteering, whether he happens to have professional education or not, from the obligations of practice in his profession because he is giving his services. He doesn't have to decide on the basis of what the profession's interests are, or what he needs to earn. He can cut through all sorts of redtape, talk to people informally, and get things done that other people can't.

August Hecksher spoke once about "impulse of idealism" as volunteers moved to action by a vision of how things ought to be. Professional staffs may share or lead this vision, and essentially it is they who give help on how to reach this ideal. Some possible intermediate steps may be more apparent to the professional. But it is terribly important to have volunteers around who see the long view, who care about it, and who are willing to work toward it, and who are not risking a job or a professional rank while they work toward it. We need both, in partnership, to keep the impulse of idealism. Idealism leads the "politics of conscience" which Hecksher identified as peculiarly volunteer, to uplift the practical politics of everyday life by the politics of caring. This doesn't stop when one reaches a certain age, beause the wisdom acquired from living is essential. Older volunteers have a special value. Conviction born of life experience is a strong motivating force for work toward making things the way they ought to be. Like the prophet in his own country, however, older persons can't always use their wisdom at home, as recognized in that awful television commercial that has entered the language of our land, "Mother, I'd rather do it myself!" But if an older mother could bring her wisdom and know-how to someone else who isn't related and isn't threatened, think how much she could accomplish. And think how much better she would feel about being needed and being useful if she were using her wisdom and experience to help others.

So my challenge to you tonight is to find ways for your members to have the joyful experience of giving themselves for a cause that they care about. They should know that something good is going to happen only because they served. I don't think that this satisfaction opportunity should be denied to anyone. We used to think of volunteers in the stereotype of the wealthy "middle class" woman with time on her hands. Now this species is disappearing from the American scene, and we can't let voluntarism disappear with her. We have got to find ways to help people to be volunteers when they retire, even if volunteering wasn't part of their pattern earlier in life. We must also find ways for young people to volunteer with older persons. Volunteering is important to one's self-respect and self-concept. Some of the best volunteers I know in mental health across this State are senior citizens. Persons can serve in groups giving mutual reassurance and support to another, each bringing a different quality to supplement the other. With more experience, they take up individual jobs and build one-to-one relationships with patients.

Tonight I ask you to be communicators and initiators of a Volunteer Relay project in your club or center, following the steps outlined in the materials distributed here (appended). The contributions made by senior citizens in the programs of the State Department of Mental Hygiene are phenomenal. The largest and most effective one is the S.E.R.V.E. Project, which was discussed by Janet Sainer at your seminar last year. This is an arrangement involving the Department of Mental Hygiene at the Willowbrook State School. We hope that this kind of service can be initiated all across the State in State hospitals and in the State schools. You have a roster of persons to contact at the State institutions near you or the one your members are most interested in. Those Coordinators of Volunteer Services will be prepared to work closely with you as you develop a program adapted to your members and your situation.

Let's look for a moment at the steps involved in getting this kind of program off the ground. Your first step would be to work with your membership to see whether this is the kind of program that would interest them. I hope, as leaders, you can give a vision of what might be, and develop conviction about what ought to be. Work with your program committee. Find out what services there are in your community. You may find a community directory of all the agencies that serve people in mental health, which means all kinds of agencies, or you may develop your directory. Plan a training program for members who are interested in learning firsthand about all the volunteer service opportunities. Step three means finding and enlisting members who are interested in promoting volunteering not only by your membership, but by other persons in the community in programs promoting mental health.

People are bound to respond to a need made desperate by shortages of personnel, and by increases in personal tension, when they understand how important volunteers are. Use the list of examples of the kinds of things volunteers do in mental health programs. Such assignments can result in great satisfaction from meeting a real need. You will hear next from Ruth Sherwood, of the State Department of Social Services. We work very closely together in developing volunteer programs because we believe so firmly that what is strong in social services brings strength to the mental health programs, and what is strong in the mental health movement brings strength to the social services. Volunteer experience in one agency is also preparation for service in another. In many cases, volunteers bridge the gap between fragmented or separated services in very meaningful ways which professional staffs can't make time for.

Mr. Allen Pike, of our Local Services Division, primarily concerned with community programs, is here. He can tell you more about what goes on in your communities. Now you know what I hope volunteers will do. The coordinators in the programs will help them. I hope your VOLUNTEER RELAY will discover the latent volunteer talent which I know exists in your members and their acquaintances, and I hope it will channel some of this talent to the State institutional and community patient services. Volunteers can become an essential part of the experiences which help people who are suffering from problems caused by mental illness or retardation. Your senior citizens need to be needed, and these patients and their families need them, as volunteers!

TO: DIRECTORS OF CLUBS AND CENTERS

RE: STEPS TO BUILD A VOLUNTEER RELAY PROJECT FOR A CLUB

STEP I

Consult with your Program Committee or Leadership Council to get their reactions to having a Volunteer Relay project which would link members with the appropriate health, welfare, and educational services for their area. Decide on an area of jurisdiction for the whole project, and then divisions within it for particular centers or groupings of clubs.

STEP II

If there is a Community Social Planning Council or United Fund, start with their directories, and plan to use their referral services if they have them.

Appoint a committee to study the community organizations, explore the available services within the areas chosen.

Collect information about:

1. What kinds of services are available in the area?
2. What agencies offer these services? Where?
3. What are their eligibility requirements?
4. When are they open, and to whom do you apply?

For each Relay area then, you will need to know:

WHAT school district it is in, and what programs are available for special needs: exceptional children, adult education, etc.

WHAT welfare district it is in, and whom to contact to refer a case. What volunteer opportunities are there for senior citizens within the welfare services? What general hospital services, nursing care, infirmary, etc., are there?

WHAT mental health and retardation area it is in (which state hospital, which state school, which community mental health services take patients from the area?) What volunteer opportunities are there in these programs for older volunteers? (such as SERVE on Staten Island or foster grandparents plans in community action programs)

STEP III

Recruit members who would like to take responsibility in a Volunteer Relay. Match them to neighborhood areas where they would serve, or to certain kinds of agencies if they will all work out of the center. Give them, the directories available indicating their contact person at each one.

STEP IV

Set up an agency visiting program within a training program for members who will serve in the Volunteer Relay. Be sure they meet and talk with their contact person. Distribute maps showing school, welfare and hospital districts, directory listings and information about services, referral report forms.

STEP V

Assign trained members to their areas and release information about the Volunteer Relay persons, their availability, telephone, etc., to public. Each assignment should indicate enough alternates to have the best possible coverage.

STEP VI

Let us hear from you!

EXAMPLES OF SERVICES NOW NEEDING VOLUNTEERS

In Hospitals:

1. Intake and visiting days—hostesses, tour guides, child care, information service.
2. As we unitize, a real touch with patient's own community.
3. Intensive treatment units, remotivation activities.
4. Visiting the great "middle group" between admissions and intensive treatment, ward services.
5. Special projects as geriatrics, alcoholism, "floaters."
6. Educational activities—highlight 16–21 group out of school.
7. "Friendless," nonvisited.
8. Music, art, speech, dance therapy.

In Communities, Direct Work with Patients and Families:

1. Connecting unit experience to real life in the community.
2. Picking up the discharged, followup aftercare clinic recommendations for medication and activities.
3. Socialization programs, for church, recreation.
4. Telephone encouragement.
5. Transportation, work with families while patient is under care.
6. Crisis intervention programs.
7. Child care so volunteers can serve, young professional women work part time, etc.

In Community Readiness Programs:

1. Personal development—grooming, styling, slimnastics, etc.
2. Vocational skills, job finding.
3. Living arrangements, cooking and household product use.
4. Consumer education, cultural opportunities.
5. Travel, public transportation patterns.
6. Connections with people in community, as church, etc.
7. Discussion of current events, live issues.

In Communities, Nonpatient Activities:

1. Finding living places for family and aftercare, both with families and co-ops with help from volunteers.
2. Picking up the discharged, followup aftercare clinic recom-
3. Interpreting services such as halfway houses, sheltered workshops, clinics.
4. Mental health education.
5. Recruiting volunteers.
6. School-clinic-family visiting about patients.
7. Transportation.
8. Home visits — relatives — friends — potential and former employers.

9. Recruiting service projects for hospitals—rhythm band instruments, doll houses, favors, etc.
10. Supplies for social clubs: games, refreshments, holiday favors, etc.

ROSTER

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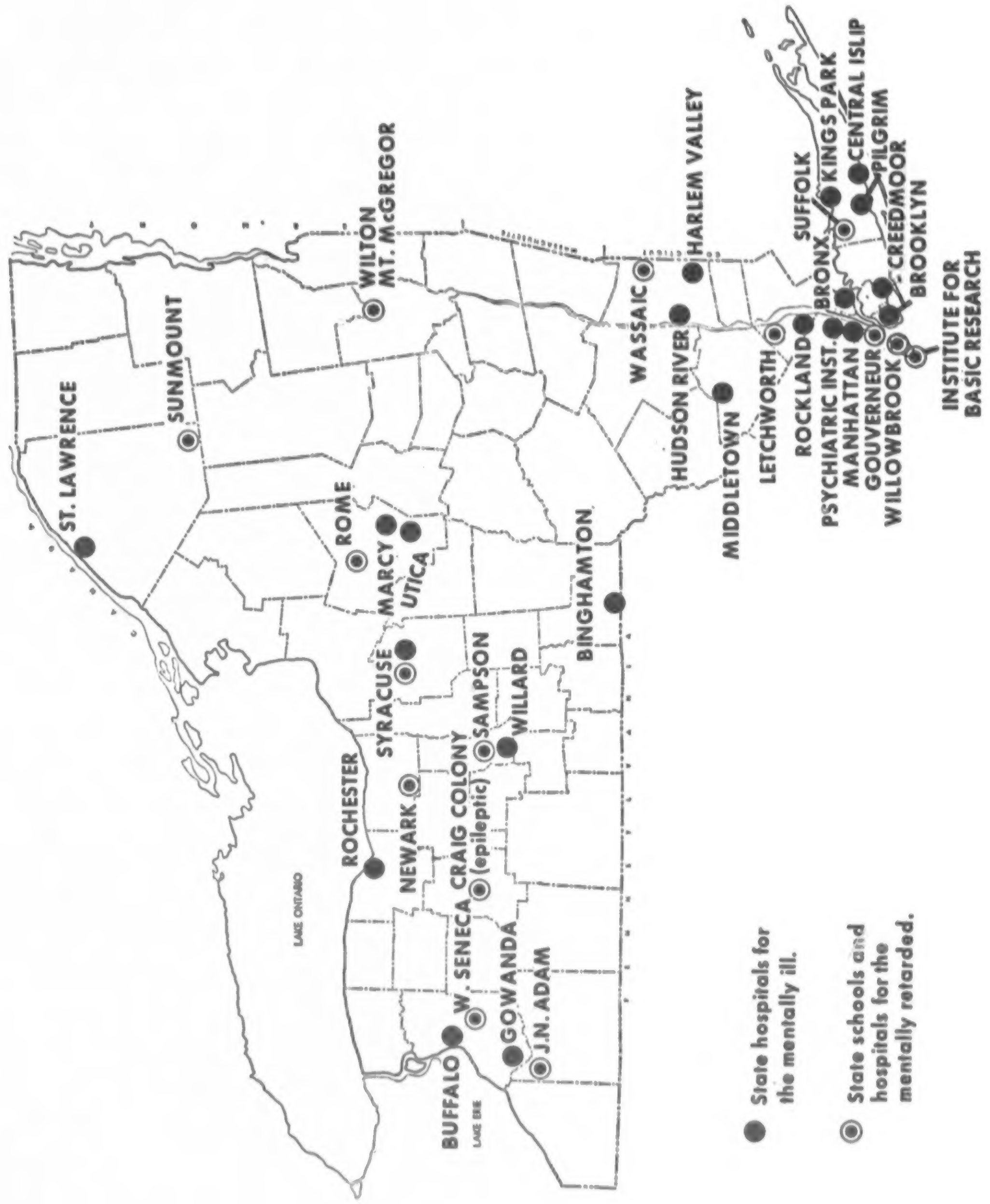
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WILTON
MT. McGREGOR
ROME
MARCY
UTICA
SYRACUSE
BINGHAMTON
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WILLARD
CRAIG COLONY (epileptic)
NEWARK
ROCHESTER
LAKE ONTARIO
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BUFFALO
LAKE ERIE
WASSAIC
HARLEM VALLEY
HUDSON RIVER
MIDDLETOWN
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INSTITUTE FOR BASIC RESEARCH
● State hospitals for the mentally ill.
◉ State schools and hospitals for the mentally retarded.

USE OF OLDER VOLUNTEERS IN PUBLIC WELFARE

Ruth R. Sherwood

Have you heard what volunteers of all ages are saying these days? "Don't fold, bend, mutilate, spindle, or staple me. I'm a human being."

Mrs. Naylor has given us much food for thought and digestion, and I would like to expand a bit on her ideas.

First, however, I should like to reminisce a little. I like to think back to when I was Director of Syracuse Volunteer Center. At that time an avid Rotarian, whom we had contacted through a program promotion, came to see me. This day he said, simply, "I am retiring from the Telephone Company in a couple of months, and I want you to plan my life for me. I want to keep busy as a volunteer. I have been a "Chief" for many years, but I want to be an "Indian." Of course, as an employment agency on the volunteer level, we interviewed him and outlined possible jobs. His final choice was to be a patient escort in a hospital. Needless to say, he didn't remain an "Indian" very long and was soon an indispensible part of the hospital team. When we wanted him for a meeting we had to schedule it on his day (not days) off. He became very upset about his fellow retirees who just sat, lost interest in everything, and headed downhill rapidly. Prompted by his concerns, we got together a small committee composed, primarily, of retired male executives. They personally visited "umteen" health, welfare, cultural, civic, and educational agencies and uncovered "umteen" volunteer jobs where retired men, in particular, could be of service. They found needs for cartographers, for dance instructors, for handymen, for USO assistants. Our next step was to print this recruitment flier. Armed with these, our committee went forth again, this time into industry, to sell the Personnel Department in the plants on the idea of including and urging the consideration of volunteer work in their preretirement counselling. I firmly believe this is where the seed should be planted—*before* retirement. Naturally, after retirement a man wants to go fishing for a while or putter around the house, but just wait until their wives start saying, "I married him for better or for worse, but not for lunch." This retired men's committee is now called TTS^2 (Time to Spare—Time to Share). Adele Nelson can tell you more about it. As a Volunteer Center Board member in Syracuse, she is Chairman of it. I repeat, preretirement exposure to the value of volunteer work is of utmost importance.

Along these same lines, I had an interesting conversation recently with the administrator of the Jewish Home for the Aged in Troy. His theory is to get people volunteering in the Home prior to their becoming a resident. He claims, and I agree, that this is a preventative from deterioration. He has what he calls a "Wing Ding" every week which the volunteers stage.

On all sides you hear these days, "Recruit more teenagers, more retired persons for the volunteer ranks." The volunteer image used to be that of middle- or upper- middle class, middle-aged woman with school age or grown children. This was true even after the days of the "Lady Bountiful" had passed. Now it is not "The old order changeth." It is "The old order hath changed." The agencies are crying for more youths, more senior citizens, more men, more people from the poverty area to fill their volunteer needs. The volunteer of yesteryear has been disappearing into the employment field or crowding the adult education classes.

I have found, and I am sure I am not the only one, that it is easier to recruit individual senior citizens for volunteer services by the usual methods of word of mouth, or using the publicity media, than it is to recruit individual members through your recreation centers. Certainly, they are more than willing to do community service work, like cancer dressings or addressing envelopes for a fund drive, if the work can be done at the Center, but seem reluctant to go elsewhere to take a volunteer job.

Therefore, as Mrs. Naylor and I prepared our presentations, we geared our thinking toward suggesting volunteer projects that could be termed the Center's *own* project with opportunities for many members to participate. The Volunteer Relay is a good idea not only as a valuable service to the community but to promote fellowship among your members. It also provides a continuing, permanent program to keep information up-to-date and to utilize various skills, such as interviewing, clinical, telephoning, personnel. Of course, in those cities where there are Volunteer Bureaus a program of this kind should be a cooperative venture in order not to duplicate services. It would also need careful supervision by the Center's Director, or someone so designated, to provide continuity and accuracy. The cost of such a project would be negligible, as far as I can see, unless it would mean additional staff, which is unlikely.

The role of the volunteer in Public Welfare, at long last, is improving. One of the reasons I applied for my present job was that, as Director of a Volunteer Bureau, I spent many years trying to place volunteers in the local Welfare (now Social Service) agency. I was totally unsuccessful and frustrated. The Commissioner's and the staff's attitude was that volunteers were undependable, do-gooders, "blabbermouths," snoopers, or what have you. When my job was established (one of the first of its kind in the country) I felt that here was a challenge and a chance to correct an error that belonged in the Dark Ages. In the past 3½ years look what happened. The State of New York passed a law authorizing local welfare departments to recruit, utilize, and train volunteers. It created my job. It passed a law providing Workmen's Compensation coverage for all volunteer workers in State departments, considering them employees without pay. And now the new Federal Social Security Amendments, effective July 1, 1969, will make it mandatory to use unpaid or partially paid volunteers in providing services to applicants and recipients in all public and medical assistance categories and in assisting advisory committees. Our New York State Board of Social Welfare, I understand, is making this mandatory as of this year.

I would like to give you a few specific examples of recent activities which include senior citizen volunteers.

In Buffalo, a Corps was recruited (volunteers had to be over 60 to apply). These volunteers, armed with a well thought-out questionnaire, rang doorbells, primarily in the poverty and low-income areas, getting and giving information on Social Security, Medicare, Medicaid, etc., and letting people know that someone cared. It was highly successful.

In the City of Auburn, a retired staff member of the Department of Social Services has been commandeered as a volunteer to supervise and coordinate the volunteer program.

My favorite story stems from a Welfare Center in the Bronx. I spent a day there earlier this year observing a volunteer program for preschool children. A children's corner was set up in a large waiting room and volunteers amused and played with the youngsters while the mothers were being interviewed. The interesting part of the program was that the volunteers were all ADC mothers, welfare recipients themselves. Several spoke only Spanish, so there was a volunteer interpreter on hand. When I got there, a small workshop for the volunteer mothers was in session, under the direction of a retired kindergarten supervisor. She was doing a beautiful job of teaching simple crafts, showing the mothers how to encourage the children to look at picture books, etc., and in the process was covering some of the rudiments of child development, without their realizing it. Following the instruction period, and while the program was in operation, I chatted with one of the volunteers. She was an older woman and had charge of the signing-in-and-out book as the children joined the play group. She said to me, "I'm really not eligible to belong to this mother's volunteer program. You see, I'm a grandmother!" But as she explained her job and how important it was to keep accurate records of the comings and goings of the some eight or ten children there, her eyes just glowed and she was so proud of her "tremendous" responsibility.

Mrs. Naylor mentioned the Foster Grandparents program. I second the motion that this is a very valuable service not only to the children in institutions and hospitals, but to the older people as well. I hope every effort will be made to initiate more of these projects.

I have barely scratched the surface of the many avenues open to volunteers in community service. We could go on to cover Friendly Visiting, tutoring, driving, soliciting, entertaining, chaperoning hospital wards, etc.

In conclusion I would like to quote from an article in the latest American Public Welfare Association Journal. The author describes vividly a program in California where welfare recipients are being trained and used as aides to help other disadvantaged poor working under aegis of the caseworkers. The paragraph that impressed me was a quote from an article in a 1965 issue of "Social Work." It reads:

"An age-old therapeutic approach is the use of people with a problem to help other people who have the same problem in a more severe form. But in the use of this approach — and there is a marked current increase in this tendency — it may be that emphasis is being placed on the wrong person. . . . More attention might well be given the individual who needs the helpless, that is, the person who is providing the assistance, because frequently it is he who improves."

How true!

PART VI

STATE LEADERSHIP COUNCIL AD HOC COMMITTEE REPORT

STATE LEADERSHIP COUNCIL AD HOC COMMITTEE MEETING

The ad hoc Committee for a State Regional Council convened on June 7, 1968, at Ithaca College. The committee was composed of the following:

Joseph A. Despres }
Lucile M. Kinne } Acting Chairmen
Theresa Benedick
Helen D'Amanda
Russell H. Diethrick, Jr.
Ava Dorfman
Celeste Fried
Bess Hunter Jackson
Lucille Keefe
Ethelyn Klein
Lynn LeBlanc
Dr. Carol Lucas
Joseph Mosarra
Adele Nelson
Henrietta F. Rabe
Gertrude Stivers

The meeting was opened by the acting chairmen with a statement of purpose, namely to make a final decision on whether or not a statewide association was to be organized. This was the third consecutive year in which the committee had met to consider the matter; and all concerned felt the necessity for reaching a definite decision on whether such an association should officially be organized.

Mrs. Henrietta F. Rabe emphasized the fact that the State Education Department looked upon such an organization with favor; and recognized the value and strength of a State Leadership Council.

The previous year the National Council on the Aging gave its blessing, stating that there would be merit in such an organization.

After some discussion it was unanimously voted to set in motion the formation of the State organization, and that the ad hoc committee meet in October, with a new agenda to which each committee member would be expected to contribute; that the organization tentatively be known as The New York State Association for Leaders of Senior Centers and Clubs.

Lucile M. Kinne and Joseph A. Despres resigned as chairmen of the ad hoc Committee. Both were unanimously nominated and elected however, to remain in said offices.

A meeting was planned for October 11, 1968, at the State Education Department, Albany, at 11 a.m. to make specific plans for structuring the organization and for possible consideration of such topics as:

1. Improving quality among the leadership and programs;
2. Elevating educational and recreational goals of club and Center programs;
3. Making recommendations to local, State, and Federal agencies pertaining to the elderly and their needs; and
4. Planning workshops for inservice training.

PART VII

PLANNING SENIOR CENTERS IN HOUSING AND OTHER FACILITIES

PLANNING SENIOR CENTERS IN PUBLIC HOUSING

Miriam I. Chambers

I appreciate the invitation of the State Recreation Council for the Elderly to speak here on the subject: "Planning Senior Centers in Public Housing." It seems that, in my role as Social Services Adviser in the New York Regional Office of the Housing Assistance Administration, I should tell you something about planning senior centers in public housing. Planning there is handled in much the same manner as elsewhere.

First let me say there are varying definitions of a senior center. The one used in the National Directory of Senior Centers, published by the National Council on the Aging and the U. S. Department of Health, Education, and Welfare, states it this way: "A Center is a program of services offered in a designated physical facility in which older people meet at least three days or more each week under the guidance of assigned leaders performing professional tasks. The basic purpose of such centers is to provide older people with social enriching experiences which help to preserve their dignity as human beings and enhance their feelings of self worth."

If we compare the "centers" that we find in public housing with the definition, a good many of them would not qualify. In many instances, while there are facilities opened daily, there is not always professional leadership. There is often leadership by the tenants themselves who form their clubs, classes, or informal groups and spark their programs, obtaining outside assistance from time to time when necessary. Indigenous leadership is sometimes developed and used as a matter of necessity. There are, however, centers in the true sense sponsored and operated by public and private agencies such as Departments of social welfare, health, recreation, education; settlement houses; mayors' commissions, labor unions, housing authorities, etc. In New York State, most of the existing centers are located in New York City where the City Department of Social Services and a few settlement houses conduct activities 5 days a week providing such services as instructions in arts and crafts, group games, music, informal discussions, parties and socials, health counseling, health services, informational and referral services, counseling in personal and family relationships, opportunity to engage in community services for others, and meal service. These group-centered services, as well as individual services, provide opportunity for social participation, opportunity to serve others, opportunity for self expression and the development of self worth.

How do these centers or clubs come about? I will restrict my remarks to a description of centers or clubs in low-rent Federally aided public housing. (In New York City, for example, there are Federally-aided, State-aided, and City-aided housing developments.) You are, no doubt, aware that in the U. S. Department of Housing and Urban Development there is the Housing Assistance Administration (formerly the Public Housing Administration) which gives financial and technical assistance to Local Housing Authorities as they plan, develop, construct, and manage housing for persons of low income who cannot afford to pay prevailing rentals in the community for decent, safe, and sanitary housing. Amendments to the Housing Act of 1949 make it possible for housing authorities to provide quarters specifically designed for senior citizens. Many of these have been constructed and serve persons of 62 years and above or persons over 50 years who are disabled, or the younger spouses of persons over 62. There are also many senior citizens who live in the conventional family-type low-rent public housing developments where there are also senior centers.

In making its application to the Federal Government for assistance, in submitting its development program and its architect's drawings, all along the way, a Housing Authority is advised that social planning must go hand in hand with its physical planning. The success of its housing for senior citizens can be measured by the extent to which it helps its tenants to maintain their independence. It is provided guidelines on how to proceed with this social planning, not only in the development stage but during the management of its housing developments.

You know, I am sure, why senior citizens need special housing: increasing elderly population, reduced income, early retirement, inability to maintain family homesteads, etc. You know also why the need for social services is important to the well-being of persons of senior years who must live independently in a housing development, or elsewhere for that matter—loneliness, failing health, inability to pay for services at other places, and so on.

There are a few important steps that are recommended in the social planning for community facilities and services in low-rent public housing. There is not time to go into them in detail, but they are mentioned here for your information and consideration.

Know your community. What is the elderly population?—the number, their financial ability, their leisure-time patterns. What are the needs of this population? What services are presently available to meet the needs? What needs are unmet?

What agencies are providing the services? What existing services are in the vicinity of the proposed housing development? What supplementary programs are required?

Discuss with existing community agencies and architects how the needs of the senior citizens who will occupy the housing development, as well as those in the surrounding community, can be met through facilities and services provided at the project site.

Visit existing senior centers to see their programs in operation and learn of physical requirements for programming, as well as the amount of participation in the various activities.

Organize an advisory committee to assist with planning facilities and services. Include senior citizens, if at all possible. Planning with them as you plan for them is important.

Select the agency or agencies best staffed and equipped to provide the required services.

Arrange to have the necessary facilities and services provided.

In choosing the site for the housing development, the Housing Authority is expected to consider the proximity of transportation, shopping, restaurants, beauty parlors, barber shops, churches, health facilities, social agencies, and the like. Where these are not always available, consideration should be given to bringing the services, in or near the development or to getting the tenants to the services. Transportation is a primary difficulty senior citizens face as they try to maintain their mobility and seek to get to the activities in which they desire to participate.

A Housing Authority knows that in each of its housing developments it is permitted to provide community space to accommodate social service programs, this to the extent of the maximum standards allowed by the Housing Assistance Administration. In the case of senior citizens' housing, 25 square feet is allowed for general purposes for each dwelling unit or apartment under 50; 1,250 square feet, plus 20 square feet for each dwelling unit over 50 up to 99 units; 2,250 square feet, plus 15 square feet for each dwelling unit over 100. An additional 5 square feet for each unit is allowed if a health clinic, or some preventive health program is to be provided. For example, for a development of 100 units, community space could be provided to a maximum of 2,250 square feet for general purposes, and 500 additional for health facilities, a total of 2,750 square feet.

Sometimes in planning with other agencies it is found that the maximum amount of space is not considered adequate to meet the needs. It is therefore possible for a public agency, or a nonprofit organization, or a foundation, to enter into joint financing with the Housing Authority in order to provide the space required. An existing senior center, for example, may want to join with the LHA in providing space to meet the community need. There are certain lease agreements that must be entered into between the Housing Authority and the community agency. There are examples of such joint financing ventures.

It is not mandatory that a Housing Authority provide the maximum space. If the development is adjacent to existing accessible and available facilities adequate to continuing needs of new tenants in the community, the space could be decreased, especially if the total cost of the entire development is prohibitive. The amount of space will depend somewhat on the services to be provided.

You can readily see the need for early planning here, in order that community agencies may have a part in programing for the overall good. It is necessary also that the Housing Authority be assured that the space to be provided will be used effectively. Because it is basically concerned with meeting the housing needs of the senior citizens, it must rely on the community as far as possible to help equip and staff the facilities. It does supply basic furniture and equipment, and where its budget will permit, it may provide a staff member to coordinate the planning of social services with the tenants, the community agencies, and the community.

It is not always possible to make complete plans for services in the proposed community rooms when construction has not been started and it may sometimes take a couple of years before occupancy. It is well to lay the groundwork, however, so that no time will be lost as the first occupants take over their new dwellings and sense their need for activities. Of course some planning is done by them when they arrive.

What are the types of facilities provided? There is generally, depending on the size of the development, an entry hall or lobby; a multipurpose room which is used for lectures, film showing, large meetings, discussion groups, luncheons, dinners, dances, and such; meeting rooms or classrooms or clubrooms for smaller meetings, table games, adult education, informal gatherings; a kitchen where luncheon, dinners, refreshments may be prepared, or where demonstrations in meal preparation or nutrition studies may be undertaken; a storage room where games and arts and crafts equipment may be placed and where tables, chairs, and furniture may be stored; an office where the director of the center may do private interviewing or counseling; toilets for men and women; health clinic rooms—waiting room, doctor and nurse stations, laboratory, etc. The community space mentioned here could be elaborated upon, depending on the size of the programs and the ability of the community to help with funding and staff.

Consideration is given to the planning of outdoor areas. There are sitting areas which allow for a view of people coming and going, of outdoor games being played on shuffleboard and other courts that may be put in, based on need; plots for gardening; shade trees; outdoor tables and seats built in for the playing of checkers, cards, etc., good lighting arrangements, to name a few things.

Among the problems that face the aging in public housing are the following mentioned in a booklet *Services for Families Living in Public Housing* prepared jointly by the Housing and Home Finance Agency (now HUD) and the Department of Health, Education, and Welfare:

"1. inability to clean apartment, to market, to prepare meals
2. loneliness
3. inability to care for self
4. insufficient income."

It would seem from this list that persons with such problems are hardly eligible for continued living in public housing, because tenants are considered eligible when they are able to live independently. As tenants age and health fails, however, assistance is required.

Homemaker service, housekeeping help, laundry service, home delivered meals, community dining room, carryout kitchen for prepared meals, shopper service, friendly visiting, talking books and library services, casework and counseling service, mental health counselors, psychiatric treatment, employment (homebound, sheltered, competitive), home medical care, financial assistance, protective services, vocational training, volunteer service, recreation activities are services which can be valuable.

Agencies which can help in providing these services are at the Federal, State and local levels. Housing Authorities are advised to start at the local level in seeking assistance and work upwards when and where necessary. Departments of education, welfare, health, vocational rehabilitation; Commissions on Aging; senior citizens' associations; community action agencies; civic associations; voluntary agencies; youth organizations; churches; individuals may be approached to give the appropriate service.

A Housing Authority finds that its request for assistance cannot always be met by agencies because of their lack of staff and funds to do a job. The Federal Government, for one, has taken cognizance of the fact and has made some funds available through various divisions of the Department of Health, Education, and Welfare, the Office of Economic Opportunity, the Labor Department, the Department of Agriculture, among others, to assist in some of the programs at the local level. In some instances, direct grants are made for demonstration purposes to qualified local agencies. It is expected that new Federal legislation will make it possible to provide funds for social services through the Department of Housing and Urban Development.

Let us not forget the help that can come through the volunteer services of senior citizens themselves.

I perceive from questions put to me last evening that some of you are seeking facilities in which to house senior centers. I would like to recommend that you discuss the matter with the Executive Director of the Housing Authority in your community. There may be an opportunity to use community space in housing developments which might now be underutilized, or to get in on the ground floor of any planning for proposed new developments. You may also be able to encourage his present tenants to avail themselves of the services you render off site.

There is the possibility that you might obtain space in a multipurpose center that might be provided in your community through the Neighborhood Facilities Grant Program wherein the Federal Government provides two-thirds and the community one-third of the funding. Information on this program could be obtained from the New York Regional Office of the Department of Housing and Urban Development, 346 Broadway, New York City 10013.

I am sure Miss Beverly Diamond, who follows me, will be able to tell you what is available through the State and other sources.

I do wish to compliment you for the work you are doing so ably for the senior citizens of New York State. Your efforts go a long way to extend their life span and make the added years well worth living.

Thank you all for your kind attention.

PLANNING SENIOR CENTERS IN HOUSING FOR OLDER PEOPLE

Beverly Diamond

I want to thank Miriam Chambers for so ably covering much of the background material. She has enabled me to be more free-wheeling in my comments.

Let us clarify, at the outset, why we advocate the concept of special housing for older people, what we mean by special housing, what it does, and why a multipurpose center is so important a part of this concept.

Why Special Housing for Older People, What It Is, What It Does?

While each older person has his own idea of what the "good life" is, in general, most want comfort, safety, and security. They want to stay as well as possible; they want enough money to remain in control of their own situation; they prefer to have someone to turn to and essential services available when they need them. They want to have enough energy and opportunities to do those things which give them personal satisfaction, to feel important to someone else, to put their abilities to use to help others, to have congenial friends with whom to share and enjoy new experiences, to look forward to tomorrow with anticipation and zest. If they have children, they hope to be near them or at least offer them a base to which they can return and renew a sense of family. They seek serenity and aesthetic satisfaction, and most of all they want to avoid isolation and loneliness.

Most of us are confused about the concept of special housing for the comparatively well aging. At one extreme, we have those who visualize housing for older people as massive retirement towns and, at the other extreme, there are those who see all housing for aging as the traditional institution, a home for the aged. Neither of these extremes do justice to the concept of appropriate housing for the comparatively well older person. There is little wonder, therefore, that the unknowing "experts" debate, at some length, whether housing for the aging is segregation, stratification by economic level, or an excuse for not dealing with the needs of older people. Some have said most older people are independent and want to live in standard housing with all age groups; that they would not be "found dead" in living accommodations only for the aging.

The fact that most people as they continue to grow older want to retain self-management and mastery over their environment does not necessarily mean that they want to live in standard housing with all age groups. On the contrary, research and experience has shown that most prefer to live near, but not in the same building as younger families. In Public Housing, we tried an experiment in which we scattered older people throughout the project. Then, in another project, we put them all on one floor. In a third, we had a separate wing with a separate entrance for the elderly. Our study revealed that most older tenants prefer the separate wing. There were several reasons for this. First, when the older people were scattered throughout the site, they did not interact with their younger neighbors and, in fact, were isolated right in the midst of the project. They had to compete in the elevators and the halls with often thoughtless youngsters, put up with tricycles in the doorway, with the blare of television. Today, the situation is worse because of vandalism and other mischief which pose threats to the older tenants. There were some of the same objections to being on one floor. The older people said that while they enjoyed some casual relationships with other elderly on the floor, most felt shelved and had to face some of the same obstacles to well-being as those scattered through the site.

The most satisfied were those living in the separate wing. They were close enough to other age groups to engage with them at their own pace, and on their own terms. They formed friendships, found common interests with their neighbors, enjoyed some degree of serenity. They were insulated, not isolated. This is a very important distinction. Those living in retirement towns tend to see only the people of their own age group. Often these towns are remote from community facilities, transportation, services. They are psychologically, socially, and physically isolated. Usually, there are too many older people in one spot. Existence becomes trivialized. Even in the center of town we should try not to put more than 200 people in the same project.

Many of those living in homes for the aged were institutionalized before their time because they had no choice for other living arrangements. A home for the aged is an institution, a protective setting for the more infirm and feeble older people who require social and personal care and who cannot manage in the community, even when all services are available. Many residents require care with bathing, feeding, escort services. There are still, of course, some homes that have older people who could manage by themselves with services in the community and who would be better off if they were in such settings, but that was all society had to offer them.

In contrast, special housing for the comparatively well older people provides a preventive and supportive living environment for those who can manage without or with services on an as-needed basis. The objectives of housing for older people are to enable the older individual to:

Conserve health, maintain self-direction and mastery of his environment;

Minimize sensory and energy loss;

Enjoy serenity;

Enhance mobility;

Have a network of services and opportunities available, accessible, and useable;

Have someone to turn to, someone to do things with;

Have a say in matters affecting their lives;

Avoid, or, at the very least, defer institutionalization; and
Preserve the delicate balance between involvement and security.

It is clear that such housing must be suitably located, constructed, and designed, appropriately managed and serviced. These living arrangements in every aspect should be based upon the psychological, social, and physical functioning of older people, flexible enough to provide for diverse life styles and individual choice.

The physical features of such housing are only one aspect. Location is important, of course. Such housing should be near, but not in the middle of commercial facilities. There is a long checklist of what older people should look for and look out for in housing for the aging.[1] Certainly, physical features should provide for "home-iness," spaciousness, and furnishability, ease of maintenance, minimum reaching and lifting, ease of entry and egress, safety from fire and accidents, intercoms for ready communication. These are only some of the ingredients of a preventive and supportive environment.

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[1] B. Diamond in National Directory of Housing for Older People — The National Council on the Aging.

There are three types of living arrangements for older people which fall in the category of housing.

Type I — Self-contained housekeeping dwelling units

Even such housing is not "straight standard housing." These accommodations are primarily for the comparatively well, self-directing older person who can manage without or with certain services on an as-needed basis. Since older persons have individual tastes and life styles, this group will vary in age. Primarily though, they will be the young-old and middle-old. They may even include some persons 94 years of age or over who are vigorous, mature, serene, active individuals.

Type II — Semi-housekeeping units with strip kitchens and a central dining facility

These units are also for the comparatively well self-directing older person who can manage in the community without or with certain services on an as-needed basis. Such a person prefers to purchase at least one hot meal a day which may not be included as part of the rent. The age range in this group is mixed, the young-old, the middle-old and those of the old-old who are still vigorous and want only to know that they have someone to turn to should the need arise.

Type III — Nonhousekeeping units with central dining facilities, known in the field as hotel-type, residence-club type living accommodations

In these accommodations the age range is mixed. People choose to live in the hotel-type facility either because they no longer want to cook or cannot cook, and want or need other amenities and services. The ongoing services provided here are three meals a day, maid service, and linen service, and the usual amenities provided by a hotel. Some older people use this type of living arrangement in order to be free to travel without worry about care of an apartment. Others like the friendly atmosphere and feel they can manage better and stay longer, perhaps to the end of their lives, in such a facility.

In the hotel-type of living arrangement the food and other services are part of a package which includes rent. With notification in advance, by the older person when he expects to be away or is ill, the charge for meals may be deducted.

Why a Multipurpose Center Is Important

While it is true that the management of special housing for the aged takes a different dimension from that of regular housing, the kind of opportunities and services accessible, available, and useable by the older people is of paramount importance. Community facilities space for a multiservice center becomes essential in all types of housing. This is particularly true when the housing is at some distance from facilities which could be used as such a center. Often, centers in housing for older people are open to all the aging of the community as well as to the tenants. Such a center is the heart of a living environment.

With you, it is not necessary for me to have to differentiate between the older persons and the aging process; nor that the age group known as the aging spans from 62 years to 112 years of age and represents three generations; nor that there are the young-old, middle-old, and old-old. I do not have to stress with you the stereotypes and the myths about the older persons; nor what the loss of spouse and friends can do to underscore isolation and loneliness. As you all know, older people have no role or function in society except that which they make for themselves. They are faced with a strange paradox — the long drag of idle hours and the imminence of life's end.

Because of the myths, because of these aspirations of older people, housing no matter how well managed, must be seen not merely as a real estate operation but as the core of a preventive and supportive living environment. It is precisely because of this that the multipurpose center in housing is essential.

A center in housing serves as a funnel through which resources in the community are channeled on behalf of older tenants and other members. Such a center can also serve as a launching pad through which the center and the older person can provide services to others. In addition, of course, there are opportunities for programs to meet certain critical needs such as individual and family counseling, health checkups as well as the usual education, recreation, and cultural activities which go beyond tea, sympathy, and ceramics. In such a center, older persons find status and role among their own peer group, enjoy new friends, overcome loneliness, utilize their talents at their own pace and time to serve others. Experience has shown that, where multipurpose centers do exist in housing and are properly administered, the older tenant has less need for doctors and visits to clinics, there are fewer complaints about the housing facility, fewer family relationship problems, and an enhanced image of the housing project itself. Such a center should be included in all three types of housing discussed.

An important aspect of the center is its kitchen and dining room which not only provide the wherewithal for celebrating special events such as birthdays, but most important, can provide one hot, nourishing meal a day as part of a social program. If a large enough group of tenants choose to have two meals a day in the center, this also can be arranged. These meals are not part of the rent, but are separate costs which any member of the center can enjoy. The most lonely meal is not necessarily the noontime meal. The loneliest one can be the evening meal with the long stretch of solitary hours ahead.

How Existing Centers Can Help and Be Helped

As you all know, most centers today occupy space too small, too obsolete, and inappropriate. Their programs are impeded. Many older people cannot take advantage of their services. The State permits up to 25 percent of the occupancy space of a housing facility to be used for communal facilities. Here is an opportunity for centers' boards to become one of the major sponsors of living environments for older people, and, at the same time, provide an up-to-date facility for center activity.

How many of you have ever visited members of your center in their centers? How many of you know what it takes for the older person to get to your center? How many of you are aware that 96 percent of the elderly need appropriate housing, not places that trap them?

Right now, almost half of the aging live in housing inappropriate to their needs, either because of conditions hazardous to their health, or the physical design which renders them homebound, or the distance from social facilities and services, or because they live with families in crowded conditions.

If you saw the conditions under which some older people live, you would feel that one of the most important targets for social action is to make it possible for nonprofit sponsors to develop suitable living arrangements. You might even feel it incumbent upon your Center's Board to become such a sponsor. You might want to organize your members for social action to create a favorable climate in your community so that the elected officials would not be resistant to granting tax exemption to the nonprofit sponsor and would do all that they could to promote housing and services for older people.

The Advantages of a Center in Housing for the Elderly

There are many advantages in having a center in housing for older tenants, for the older people in the community, for the staff of the center and for the community as a whole. Some of these are obvious. It is not by accident that, in most instances where a center is located in housing for the elderly, more than 75 percent of the older tenants utilize the center fully and three to five percent of the older people in the surrounding community can and do utilize the center. This, of course, tells us that the space we require should not be limited to the number of tenants in the housing. The advantage of a center's proximity for so many older people who do not have to go out in bad weather is obvious. What is less obvious is the fact that as large numbers of people become visible as a group, their needs and demands also become visible not only to the staff and members of the center, but to the community as a whole. The center, then, can serve as a means of identifying unmet needs of the aging in the community and of meeting these needs. Thus, the center becomes a focal point through which community services and opportunities can be marshaled or provided for older tenants. At the same time, the center acts as a launching pad for opportunities and services to other older people in the community. For members of the center it assures the occupant of individualized attention in a mass program so necessary, particularly with the aging.

Another advantage of the center in housing for the elderly is the opportunity it provides for the older person to attain an identity for participating in community affairs. He is a volunteer "from the center." If the center administration, the potential tenants, and selected older leaders of the surrounding community are involved in the planning of the center from the beginning, the physical facility will be more in keeping with the projected programs and the needs of older people.

Some Cautions

There are certain cautions, however:

1. When a center is in the housing facility, the administration must be sure that it does not institutionalize the people in their own setting; that older tenants do not come downstairs to the center and go back upstairs to their apartments, seldom leaving the premises. A center's program must be outward-looking and include extramural activities.

2. The second danger is that the tenants of the housing may feel the center belongs only to them and may resent outsiders unless the administration makes sure that in the planning stages and on key committees, there is representation from those living outside the project. Interpretation to the tenants that this center belongs to the community is essential.

Sometimes, of necessity, especially in the smaller communities and rural areas, housing is located at some distance from other necessary community facilities and services. The center must, then, add a dimension to its usual program by making sure that some of these essential services are brought to the housing facility, i.e., public health nurses, beauty parlors, etc. In some centers, cooperatives have been developed for certain essential commodities such as drugs, certain groceries, and the like. These are in the beginning stages, however. But they can prove to be a boom to the older person who may run out of milk, a newspaper, a comb, a stamp. Centers, in effect, will not only be a substitute for the workday but can be the critical difference between a genuine living environment and isolated shelter.

When centers are located in housing, they then become a springboard for necessary social action. Older people not only can serve each other, but can organize to serve other age groups and take action to change public policy and legislation.

A vital dynamic center, then, in a housing facility, can become a reality for every center program which has no useable facility nearby. Those of you who are fortunate enough to have a useable and appropriate facility, can link their programs with such housing projects for the aging. Those of you who do not, or are trapped by an obsolete building, can actually become the sponsors of both housing and center. This is a challenge which some sponsors have begun to meet.

How New York State Division of Housing and Community Renewal Can Help

The New York State Division of Housing and Community Renewal can help you in this endeavor. The State provides up to 100 percent mortgage loans for a 40-year period. The State also has "seed money," that is interest-free loans, to help pay for land acquisition, architectural fees, etc. This money is available once the sponsor and the site have been approved and the concept is feasible. The money will be returned to the Revolving Fund of the State when the nonprofit sponsor draws down the first mortgage money.

The third, and very important aid which the State provides, is rent subsidy for those tenants who cannot afford the economic rent, and would otherwise be denied suitable housing. Let us say that 1/6 of a potential tenant's income is $54 per month, the difference between the $54 and the $105 would be the amount of rent subsidy that the State would pay. The State program provides an opportunity for the nonprofit sponsor to have tenants of various income levels. These income levels are more flexible than under the Federal program. You would agree that an economic mix of older people is highly desirable. The fourth aid the State provides is full tax exemption. If the city fathers approve your housing facility for older people, then you are entitled to 100 percent real estate tax exemption as a matter of law.

The Empire Housing Foundation

The Empire Housing Foundation has been created by the State to stimulate the development of housing by nonprofit sponsors to help facilitate their application, and shorten the time between their application and the construction of the housing. It makes available technical assistance such as help from our Architectural Bureau. It works to create a more favorable climate in the community so that nonprofit sponsors will have less difficulty in getting local approval for zoning changes, tax exemption. Moreover, the EHF helps sponsors marshal needed services for the housing. The Empire Housing Foundation stands ready to help you in every way possible to achieve this laudable goal which both meets the very basic housing needs of our older residents and, at the same time, becomes a vital force, a program base which will benefit all older people in the community.

PART VIII

APPENDIX

DISCUSSION LEADERS—RESOURCE PERSONS—RECORDERS

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